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ABSTRACT

The guide presents secondary level units designed to promote understanding of the two largest ethnic groups in North Dakota, the Norwegians and the German-Russians. The book is presented in five parts. Part I provides an historical overview of the Norwegian and German-Russian migration to North Dakota. Part II presents three Norwegian units on mythology, language arts, and art. Students compare Norwegian myths with other mythologies, investigate contributions to society by outstanding Norwegians, and create traditional Norwegian art. Reproducible patterns for art work are included. Section III examines German-Russian geography, history, and social studies. Students trace family ties, the migration of German-Russians, prepare a German-Russian meal, and construct a scale model of a pioneer home. Maps, recipes, and instructions for constructing the home are included. Section IV contains brief descriptions of sociology, speech, language arts, humanities, social studies, and home economics units. Section V contains a bibliography and a list of resource organizations. Norwegian recipes, an outline of ethnic characteristics, and a pedigree chart are included in the appendix. (KC)

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PEOPLE OF THE PRAIRIES:

A NORWEGIAN AND GERMAN-RUSSIAN

CURRICULUM GUIDE

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THE NORWEGIAN AND GERMAN-RUSSIAN HERITAGE

OF NORTH DAKOTA PROJECT

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UNIVERSITY OF NORTH DAKOTA

GRAND FORKS, NORTH DAKOTA

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Mention should also be made of the role played by the U. S. Department of Health, Education and Welfare, source of the funds which made this project possible, and of the help and cooperation extended by the state Department of Public Instruction.

All of these people and organizations have made valuable contributions to the overall success of this project, and, thus, to

INTRODUCTION

Persons of European ethnicity in North Dakota have tended to settle in ethnically pure communities which have been concentrated in geographically distinct areas of the state. In many cases these communities were settled by immigrants from specific geographic areas of Norway or Russia. (In this regard, it is important to note that there are distinct cultural differences between Germans from Russia and Germans from Central Europe. Thus, German-Russians are a distinct ethnic group, not to be confused with "German Germans.") Indeed, North Dakota has the highest percentage concentration of German-Russians and of Norwegians in the United States. Generally, Norwegian immigrants settled in the eastern and northern areas of the state, while German-Russian immigrants settled in the southwestern, central, and southern areas. Most of this settlement has occurred relatively recently, with immigration heaviest between 1880 and 1915. In fact, there are still a few living immigrants in these communities, as well as a number of persons whose parents were immigrants. In some communities the nineteenth century language and culture of the ethnic heritage have been preserved. However, these communities have been marked by out-migration over the past four or five decades. The "Norwegian and German-Russian Heritage of North Dakota" project, for which federal funding was obtained, was designed to help preserve the extant heritage through documentation and education and to make the ethnic heritage of our state available to those who do not live in such ethnically pure communities. At least as importantly, it was designed to encourage understanding of and appreciation for our major ethnic heritages by one another; to break down some of

the barriers which geographical differences, physical distances, and the tendency toward comparative ethnic purity have erected. This project and the curriculum materials it inspired are at once a celebration of our ethnic heritages and an attempt to have them shared by all.

The core achievement sought by the project, then, was to promote understanding of the culture of the two largest ethnic groups in the state of North Dakota through development of curriculum materials which can supplement the current educational program. It was aimed at enriching the current secondary curriculum, especially at the seventh through twelfth grade levels. Moreover, it was aimed at stimulating interest in the cultural achievements of other ethnic groups and an understanding of the heterogenious composition of the state and the nation. The primary work of the project was the development and field testing of curriculum materials. Teachers from around the state worked with the project in this capacity. Among secondary effects seen as nurtured by this primary activity were involvement of members of the community in the educational process of the secondary schools, utilization of the curriculum development talents of secondary teachers, stimulation of increased ethnic and cultural understanding and interest among members of the community, and preservation in documented form of aspects of the culture which still exists in many communities in North Dakota which were settled wholely by people from particular areas of Norway or by Germans from Russia.

Included in this book are five major sections. Section one, prepared by Theodore Jelliff, co-author of North Dakota: A Heritage of the People, is a general historical overview of the Norwegian and German-Russian migration to the North Dakota area. Mr. Jelliff's overview is designed to provide basic historical information to a teacher interested

in developing an ethnic heritage unit of his own.

Sections two and three of the book are devoted to representative curriculum units which focus on various subject areas covered by participating project teachers. Some of the subject areas include: geography, history, mythology, sociology, and art. Each of the units represented is a seperate entity, and has been included to serve as an illustration of the types of things that can be done in the area of Norwegian or German-Russian ethnicity.

Section four of the book contains capsulized curriculum units submitted by other project teachers. While these units are intentionally short, each of them contains some valuable ideas that can be employed by interested teachers.

The final section provides a bibliography and resource information. It is intended to be practical and useful. In essence it is a compilation of all of the source materials that the project teachers made use of.

While the units which appear in sections two and three deal specifically with either the Norwegian or the German-Russian heritage, with some minor alteration they can be applied to almost any ethnic group. One of the major criteria for inclusion in this book is the fact that all of these units possess the quality of being able to serve as catalysts for additional activities. We offer these units only as examples of ideas tried throughout the state. It is our hope that they will serve as a springboard for additional ideas and interesting, mindful teaching.

Jon Charles Tabbert

Fredrick E. Peterson

28 August 1978
Grand Forks, North Dakota

TABLE OF CONTENTS

PART I.	INTRODUCTION TO THE HISTORY		
	Historical Background of the Norwegian and German-Russian Migration	1	Theodore Jelliff
PART II.	NORWEGIAN CURRICULUM UNITS		
	Mythology	19	Rhoda Hanson
	Language Arts	26	Helny Ohnstad
	Art	34	Dona Erickson
PART III.	GERMAN-RUSSIAN CURRICULUM UNITS		
	Geography	51	Robert Kulack
	History	61	John H. Gengler
	Social Studies	65	Leslie Kramer
PART IV.	CAPSULIZED CURRICULUM UNITS	-	
	Sociology	124	Gerald Peterson
	Speech	124	Susan Lang
	Language Arts	125	Lillian Dempsey
	Humanities	125	Beverly Fitch
	Social Studies	125	Cynthia Selland
	Social Studies	126	Arlys Netland
	Home Economics	126	Ruth Anderson
PART V.	BIBILIOGRAPHY	128	
APPENDICES			
	A. Six Characteristics	131	
	B. Pedigree Chart	132	

C. Sample Comments 133

D. Norwegian Recipes 138

PART I

INTRODUCTION TO THE HISTORY

NORWEGIANS AND GERMANS FROM RUSSIA

Two groups of immigrants tend to dominate the settlement of North Dakota: the Norwegians and the Germans from Russia. Together they accounted for almost half of the state's population by 1920. Both groups suffered hardships of pioneering on the treeless prairie. They stayed, they adapted to the new conditions, and formed, in a large measure, the society that is the character of North Dakota.

Because each group, the Norwegians and the Germans from Russia, came to Dakota for different reasons and with different cultural backgrounds, a brief history of these peoples is important to understanding North Dakota.

THE NORWEGIANS

North Dakota has the largest percentage of persons of Norwegian heritage of any state in the Union. About 20% of the population claim Norwegian ancestry.

Immigrants to North Dakota

From the voyage of the Restauration out of Stavanger in 1825 to the last great wave of immigrants in 1924, over 750,000 Norwegians left their homeland to settle in America. Their descendants today probably number near 3 million. The immigrants left Norway for many reasons, but generally the following have been the main ones:

1. Population in Norway increased from 883,000 in 1801 to 2,217,971 in 1900. With only 3% of the land in Norway tillable, the pressure of the population forced migration.

2. The land-owning class could not increase because of the law of Primogeniture, which meant that the eldest son would inherit the land. There was no group ownerships, so many who had been raised on farms found themselves with very little future in Norway.
3. The lure of the land in America, especially after the passage of the Homestad Act in 1862. Free land was almost unbelievable to the Norwegians who were landless in their own country.

Settlement in North Dakota

Not until the 1870's did the Norwegians began to settle in North Dakota in large numbers. Most of those who took up land concentrated in the Red River Valley and the adjacent counties bordering the valley and along the main line of the Great Northern Railroad. It has been suggested by some that the prairies of North Dakota, totally unlike Norway, with few trees, no mountains, no fjords, were settled only after no more land was available in Minnesota and Wisconsin, which had more trees, lakes and rivers.

Most of the Norwegians who came to North Dakota were immigrants who had lived in other states, like Minnesota, Wisconsin and Iowa.

It was land that brought the immigrants to Dakota. The dream of one day owning a successful farm could become a reality in America. Many were overjoyed by the prospects of having their own farm and wrote to relatives back in Norway that they would not return if offered a crown.

Several factors helped to encourage the immigrant. The Northern Pacific and Great Northern Railroads needed settlers to fill up the great open spaces of the prairie. Both railroads had land agents and advertised in America, Europe and Norway urging people to come to

Dakota.

The United States Congress also encouraged settlement. The Homestad Act of 1862 provided 160 acres of land if a person lived on the land for five years. By 1880, a settler could buy the homestaded land after six months at $1.25 an acre, a process called commuting.

Under the Pre-emption Act, the federal government sold its lands at $1.25 an acre. If a person did not already own 320 acres, he could buy 160 acres at this price provided he lived on the land six months and made certain improvements.

In 1873, a pioneer could acquire 160 acres under the Timber Culture Act. By planting 10 acres of trees and having 675 living trees at the end of ten years, the settler got the land.

The railroad sold its land for $2.50 to $6.00 an acre, gave a discount on the purchase price and provided five to ten years to pay. Promotion of the territory and cheap land paid off. By 1910, there were about 125,000 Norwegians in North Dakota.

Pioneering in North Dakota

For the Norwegians, like all ethnic groups that came to Dakota, it was an extremely fateful decision to leave their environment and come to a new and unknown land. The vast prairies of Dakota were unlike anything in Norway or other states where the immigrants had lived.

To overcome the shock of a totally new environment, it was helpful to have neighbors who spoke the same language and worshipped in the same church. The folk-life style of the community in Norway also prevailed in North Dakota. Many colony-like communities were settled. People who were related or knew each other in the old country lived side by side. They helped each other build houses and barns. Some communities in Trail County are 90% Norwegian.

The pioneer had to adapt to the prairie. Some could not. Some were driven insane by the open spaces. In O. R. Rolvaag's novel about Norwegian pioneers in Dakota, Giants in the Earth, Beret, wife of Per Hansa, is terrified by prairie living. She said, "There is no place to hide."

Most immigrant families were large. Norwegian families were no exception. Many had five to eight children and some ten to twelve. There was a good reason for large families on the prairie. Farm work was all hand labor and it took many hands to have a successful operation.

Norwegian families were proud, hardworking and closely knit. Whenever possible, the families, including distant relatives, would come together to celebrate birthdays, holidays and special occasions.

Living in America meant learning the language and customs, and it was the school that Americanized the Norwegians. In school, the young learned the English language and the history and geography of the United States. To further Americanize themselves, many Norwegians changed or Anglisized their names. The Norwegian names were hard to pronounce and spell and caused difficulties with officials. Halvadon became Harry, Tvedt became Tweet, Eleveland became Cleveland and the like.

Education was very important to the Norwegians. Almost all who came to Dakota were able to read and write. A 1736 law in Norway had required all persons who were to be confirmed to be able to read the Lutheran catechism, the hymnbook and the Bible. Families prided themselves on having their children finish high school and go on to college. Many sent their children to Concordia College in Moorhead, Minnesota, Luther College in Decorah, Iowa, Augsburg College in Minneapolis, or St. Olaf College in Northfield, Minnesota. In Fargo,

Oak Grove High School was established and in some communities, like Grand Forks, there were elementary schools. The schools, elementary to college, were part of the Lutheran Church and were established to give religious as well as secular educations.

It was the church that tied the immigrants to the culture of the old country. Here in the new land the Norwegian immigrant could find comfort and security in the Norwegian language services. Confirmation meant learning the Lutheran catechism, singing the hymnbook and reading the Bible in Norwegian. Many small town and rural churches continued the practice of holding services in Norwegian until the late 1930's because of the older membership. The change to English services started in the 1940's and today Norwegian services are held only on special occasions like anniversaries of congregations.

The Luthern State Church of Norway had virtually cut itself off from those in America. Left to fend for themselves, Norwegians in America began to form congregations where they settled. This led to formation of Lutheran Churches with different philosophies about religion. The "High Church" congregation was concerned about the church as an institution with trained ministers and teaching along the lines of the state church in Norway which the "Low Church" emphasized personal conviction, public confession and preaching by those who had been called by the spirit. The "Low Church" disdained things like drinking, dancing and card playing. In 1890 a third or middle group came into being. As more congregations were arranged, the need for a larger organization was evident. These larger organizations were called synods. In North Dakota there were five Norwegian synods. The German Lutherans had their own, the Missouri Synod. This is why even in smaller towns, there might be two Lutheran churches right across the street from each other.

By 1960, negotiations between the synods led to the merger of the several national Lutheran bodies into the American Lutheran Church and the Lutheran Church in America. This brought cooperation and some consolidation to North Dakota Lutheranism. Almost half of the church membership in the state is Lutheran.

Political Life

The Norwegian immigrant had a heritage of political involvement in Norway. In 1814, Norway had been granted a Constitution which had given a great deal of power to the common people. Coming from an environment of constitutional government, Norwegians believed in democracy and in political participation. In North Dakota, Norwegians were elected Senators, Congressmen and judges. Some political "experts" have stated that a Norwegian candidate for judge will always be elected. Besides the aforementioned offices, Norwegians have served as lesser state officials, county commissioners, sheriffs, members of special boards and commissions, city councilmen and school board members. A complete list of office holders in all levels of government would be impressive. Names like Frazier, Nestoss, Sorlie, Olson, Moses, Gronna, Helgeson and Johnson have been household names in North Dakota.

Historians Elwin Robinson, John Wefold and Theodore Blegen believed that the Norwegian came to the United States with leftist or radical ideas about politics. They rejected the rugged individualism of the "Yankee" American and supported the spirit of cooperation and well-being of the whole society. They joined the Republican Party, becoming its liberal wing. When the progressive movement within the Republican Party did not materialize as they had hoped, Norwegians left the Republican Party and joined the Progressive and populists parties. Norwegians in North Dakota joined the Socialist Party, The

Farmers Alliance, and the Society of Equity, all movements of protest against the existing political and economic conditions of the time.

In 1915, when A.C. Townley founded the Nonpartisian League on a platform that included many socialist ideas--public control of railroads and other corporations, equal taxation, and state-owned businesses--thousands of Norwegians joined the party and became the solid force of the League.

Involvement in politics meant reading commentary, editorials and general information about the political scene. For those who could not read English and preferred to read in their native tongue, there were the Norwegian newspapers. Grand Forks had the Tidende and Normanden, Fargo published the Vesten and the Posten. The Dakota Bladet was published in Portland and Hillsboro and later the Afholds-Basunen in Hillsboro. Enderlin printed the Folkebald. Besides the political outlook of the editors, the newspapers brought local news and world events to the immigrants in their own language, a comforting aspect in a new land.

The Normanden was the largest and most influential of the Norwegian language newspapers, and like the others, supported the progressive, populist cause until 1916, when it did not support the Nonpartisan League. Many cancelled their subscriptions because of the defection by the Normanden to the politics of reform.

Norwegian Culture

Norwegian immigration to North Dakota has contributed many things that today are considered part of the North Dakota culture. Norwegian foods are a great favorite for all nationalists. Lefse or flatbread and lutefisk or died cod treated in a lye solution is a traditional holiday meal. Many churches in Norwegian communities

sponsor suppers featuring these foods. During Christmas time, delicacies like fattingmann, a deep-fried cookie, sandkake, a concoction of butter, sugar, eggs and almond baked in fluted tins, krumkaka, a wafer baked in a special iron and rolled in a cylindrical shape, julekaka or Christmas cake, or rommegrot, a special pudding, will be served. Often times commercial enterprises, such as banks and other businesses will serve many of these foods during special promotions.

The Norwegians brought their music with them to the prairies. Most of the young learned songs from the old country, especially patriotic ones, and listened to the sounds of the fiddle accompanying the schottische, polka, and waltz. The Hardanger fiddle, an eight string highly ornamented fiddle, was a favorite. Old time fiddle contests throughout the state are won mostly by Norwegians. Some are excellent fiddle makers as well as players.

Norwegians formed societies to help maintain their culture in America. Perhaps one of the best known is the Sons of Norway Lodge. Organized as a mutual aid society and patterned after lodges like the Elks, the Sons of Norway has 30 lodges and over four thoursand members in North Dakota. The lodge building in Fargo is impressive, with fine wood carving and Norwegian symbols incorporated in the decore. Often the members of the lodges march in parades in their beautiful Hardanger costumes.

Another way Norwegian culture is continued is the male chorus. In the larger towns, where there are significant numbers of Norwegians, the male choruses are formed and perform on special occasions like October 9, Lief Ericson Day, and May 17, Norwegian Constitution Day. These two days, October 9 and May 17, are dear to the hearts of those of Norwegian ancestry. Businesses like Metropolitan Savings and Loan celebrate Syttende Mai, May 17, by serving Norwegian foods and coffee

in their lobby. Members of the Sons of Norway Lodge are on hand to help in the celebration. At the University of North Dakota in Grand Forks, there is a Scandinavian Culture Center called Honve House.

Rosemaling, or rose painting, has become a very popular form of decorating furniture. Throughout North Dakota, classes in this type of painting have attracted hundreds. Furniture that has been rosemaled is a highly valued article.

Although not extensive in North Dakota because of the flat prairie, skiing and ski jumping are popular winter sports thanks to the Norwegians.

The great literary traditions of Norwegians have been carried on in America. Those who came to the prairie felt they had to express themselves in writing. O.E. Rolvaag's Giants in the Earth and Johan Bojer's The Emmigrants tell of pioneering in the Dakotas. Aagot Raan wrote about growing up on the North Dakota prairie in Grass of the Earth and about her early teaching experiences in Measure of My Days. Erling N. Rolfsrud, a well-known writer, has written several books dealing with North Dakota including The Tiger Lily Years, The Story of the Red River Land, and Extraordinary North Dakotans. Eric Sevareid, former CBS news commentator, told about his boyhood in Velva in Not So Wild a Dream. Noris C. Hagen wrote Vikings of the Prairie. Blooming Prairie by Erling Ebberson tells of boyhood days in North Dakota. Many other Norwegians kept diaries and worked on family or county histories.

North Dakota would not be the place it is, nor the society and character of the people the same, if it had not been for the Norwegian immigrant. We are all shaped and touched by their contributions.

THE GERMANS FROM RUSSIA

The story of the Germans from Russia began in 1763 long before

there was any settlement in what is now North Dakota. On July 22 of that year, Catherine the Great (the Russian czarina who was of German birth) issued a proclamation (Ukase) inviting Germans and other Europeans to settle in Russia. Catherine's plan was to settle the steppes along the Volga River from the Ural Mountains to the Caucaus with Europeans, creating a barrier or buffer zone between the Mongols (Asiatic peoples) and the rest of Russia. Settlement would be by colonization; that is, whole groups would live in special districts.

The Ukase contained special favorable conditions and was enticing to the Germans who were suffering from the effects of the Seven Years War. Some of these favorable conditions are listed below:

1. Every family would receive 162 acres of free land.
2. Every male of age would receive 30 acres of free land.
3. Every colony would have control over their own churches, schools, and institutions.
4. Catholic colonies would be settled by Catholics, Protestant colonies by Protestants.
5. East colony would have its own local government.
6. Colonists would be exempt from Russian military service. (This was most important to the war-weary Germans)
7. Colonists would be exempt from Russian taxation.
8. Colonists could enjoy all the privileges of the country and have the right to leave at any time.

Over 50,000 Germans accepted Catherine's hospitality, migrated to the lower Volga region, and established colonies. Those who moved to this region came to known as the Volga Germans.

On February 20, 1801, Czar Alexander I of Russia issued a second Ukase for colonization in Russia. This time the Czar wished to have the area around the Black Sea, recently taken from the Turks, settled by European stock. Alexander's invitation contained all the special conditions of Catherine's and he added that only families would be

accepted, and they must prove to be model farmers. Again, conditions in Germany made such an offer welcome. Germans again had been victims of the Napoleonic wars and many were ready to leave, especially those in Baden, Bavaria and Wurtenburg, who had witnessed the devastation by the French armies. The Germans who migrated to Russia at Alexander's invitation are known as the Black Sea Germans.

The Germans who came to Russia suffered the hardships of pioneer farming, crude dwellings, crop failures, disease, and raids by marauding Tartars. Yet they remained and prospered, increasing their land holdings and becoming very good farmers, looked up to by the Russian peasants.

Life in Russia had a profound effect on the Germans. Msgr. George Aberle, author of From the Steppes to the Prairies, says "Although Russia was for the German immigrants their adopted country and true homeland, it nevertheless remained for the greater majority of them, not by their own volition, but by peculiar circumstances they never anticipated in the first place, a strange land."

In Russia The Germans lived an isolated life, residing in all Catholic or all Protestant colonies. The colonists lived in one or two-street villages and went but to fields to farm. They were determined to remain German and did not associate with the Russian neighbors. They spoke German and retained their German customs, scorning the ways of the Russian peasant whom they considered low-class. Most of the Germans who migrated to Russia were uneducated farmers who sought a peaceful life and the chance to acquire land. There were no doctors, lawyers or professional people. The Germans did not read Russian papers or concern themselves with problems of the Russian government. The railroads built around their villages. They were cut off from the progress that took place in Germany as well as what was

happening in their new land. Yet, they were at a higher stage of culture than the Russians who surrounded them. They remained islands of stagnent German culture within the Russian environment. Within this setting education was, for the most part, ignored. Eventually each colony did establish an elementary school, but farming was more important and schooling was for those who could not stand the rigors of farm work. This kind of attitude about education would be brought to North Dakota.

If education was not important, the church was. The Germans were a very devout people. The Catholics, however, did not have German priests. Instead Polish priests served their congregations. The Polish priests looked down on their German parishoners and considered them crude, stubborn and illiterate. This situation produced an anti-clerical feeling and provided no intellectual leadership in the colony. In the Protestant colonies progress was made if a pastor from Germany would come to serve the congregation.

Family life was dominated by the father and discipline was strict. All were expected to help with the farm work. The Germans were thrifty and energetic and used to hard work and adversities. They became extremely suspicious of Russian government officials and developed a dislike for the white-collar class. They remained clannish, a culture onto themselves.

Migration to the New World

Why, after a hundred years, did the descendants of those who first settled along the Volga and the Black Sea decide to leave their adopted homeland? The answer is a change in policy by the Russian government. When Alexander II became czar the conditions of the Ukases were changed. Under Alexander II the serfs were freed, Alaska was sold, and a general Russification policy was instituted. Russian

judges now had jurisdiction in the German colonies. The Russian peasants had become resentful of the properity of the Germans, and thievery was a serious problem to the colonies. The Russian judges were lenient in the cases of those Russians who were caught stealing. In 1876 the exemption from military service was cancelled. This was a severe blow to the Germans. Service in the Russian military was extremely severe in discipline and length of service. Why should German boys fight and die in the Czar's wars?

The Germans rebelled; over one million left Russia before emigration was stopped in 1917. They left for South America and the Midwest in the United States. Like the Norwegians, the German Russians were lured to areas of the United States that were opening up for settlement. The Homestead Act, The Pre-emption Law, and The Timber Culture Act, plus the promotion of new lands by the agents of the then building railroads had tremendous appeal to those who wanted to start anew and acquire land.

Settlement in North Dakota

It is estimated that there are about 22 thousand German Russians in North Dakota. The Germans from Russia, or German Russian or Ruzzlander as they were called came to the state from South Dakota. In 1884 five families, Germans from the Ukraine, settled in Zeeland, McIntosh County. From then on they settled along the southern tier of counties and the central part of the state. Settlement on lands across the Missouri River came with the building of the railroads. Their concentration in North Dakota forms what is known as the German Russian triangle. The base of the triangle is the southern border of the state, from Sargent County to the east to Adams County to the west and the sides reach Bottineau and Rollette Counties to the north. Every county within the triangle except Ramsey is home to

ten thousand German Russians. The land they occupy is part of the Drift Prairie and the Missouri Plateau, not the best farmland in North Dakota. Some historians claim that the German Russians took what land was left after the other nationalities had their choices.

The first German Russian pioneers in North Dakota built sod houses to live in, a common dwelling on the treeless prairie. Strips of sod were cut and piled row on row to form the wall. Wood beams for the roof were secured from trees growing along the banks of rivers and streams. Sod was laid over the wooden beams to form the covering for the roof. Later on the German Russians built houses of sun-died bricks. These were usually two or three rooms, plastered inside and out and then whitewashed. The style was that of their houses in Russia and contained a baking oven in the room used for the kitchen. Door frames and rooms were decorated with bright colors.

The German Russians tended to be one-crop grain farmers who resisted diversification, such as dairy farming. In Russia milking cows was considered women's work and ignored by the males. Almost all clung to farming as an occupation. By 1940 there were few in trades or progressions and very few lived in the cities.

Families were large and the children married young, sometimes by an old custom or pre-arranged marriages. Interfaith marriages or marrying other nationalities was not accepted. This attitude, however, was changing by the late 1960's and early 1970's. German customs and the German language remained part of life in North Dakota. One can still hear German spoken on the streets of the German Russian Communities. Many children did not speak any English until they entered school. As time passed, the spelling of German Russian names changed and became more Americanized. Bachmeier became Backmeier, then

Bukmeier and finally Buckmyer. Weddings were cause for celebration and a wedding dance, which was meant as a tribute to the couple as well as an occasion for people to contribute money, was part of the festivities.

Unlike the Norwegians, the German Russians did not consider education of great importance. Farming and the hard work that it took in the early days was the most important business. Joseph B. Voeller, A German Russian himself, said in 1940 that the German Russian communities had the shortest terms, the poorest schools, the lowest teacher salaries, the most inadequate equipment and the most irregular attendance. Not many went on to high school after eighth grade and few, if any attended college. These conditions have changed much in the past decade and now attitudes towards education are more like other American groups. As in Russia, the German Russians in North Dakota were devoted to their church. Like Russia, most of the settlements in North Dakota were either all Catholic or all Protestant. The dislike of Polish Priests in Russia produced some anti-clerical feelings in North Dakota. In one community, a priest's house was shot at, and in another, one winter, the priest was left without any coal. John Shanley, who became bishop of North Dakota in 1890 wrote that if the German Russians insisted on carrying out their strange barbaric notions of killing everyone who differs with them, then they should go back to the country they migrated from. In general, however, the immigrants strongly supported the Catholic Church, and the church served as a unifying force.

Protestant German Russians were mostly evangelical and belonged to many denominations. The Lutheran Church Missouri Synod, Wisconsin Synod, American Lutheran Church, and the United Church of America were several of the Lutheran denominations. There were the Baptists,

the Reformed Churc, United Church of Christ, the Methodists and Mennonites among the Protestant groups. The Seventh Day Adventists established the first church in North Dakota at Bowdon in Wells County in 1895. Most Protestant churches were extremely strict and preached adherence to Christian values.

Political Life

Again in contrast to the Norwegians, the German Russians were slow to enter politics. Few ran for office or held office. Otto Krueger is the only one to have served in Washington as a member of the House of Representatives. Several reasons have been offered for their lack of political participation: county governments were already organized when they settled, there was a language problem, the German Russians had little experience in government, and a heritage of mistrust of public officials they had obtained in Russia.

If not office holders, the German Russians were voters. Even though the Catholics tended to become Democrats and the Protestants Republicans, they supported the Nonpartisan League when it was formed. In Russia they had known government ownership of railroads, as well as cooperative herding, tree planting and fire insurance. The socialistic ideas of the nonpartisan league appealed to them. Historian Elwyn Robinson says that the German Russians, like the Norwegians, because of their background in the old country brought radicalism, the basis of the NPL, to the state. Candidates were often more important than issues. The German Russian support of William Langer in every election he was a candidate is legendary. A political move the German Russians did not support was Prohibition. In Russia there had been a saloon in every village and Germans liked their beer. During Prohibition in North Dakota there were many illegal saloons within the German Russian communities.

Reading the news, learning about the political scene meant reading newspapers and German language newspapers were published in North Dakota. Der Deutsche Republikaner in Ashley, Der VolksFreund in Richardton, Die Deutsche Zukunft in Dickinson, Die Wacht am Missouri in Mandan, the Dakota Staatszeitung in Denhoff and Die Staats Presse in Fargo. The Dakota Frei Presse, an influential paper, was printed in South Dakota.

Cultural Contributions

German Russian foods grace the tables of many North Dakotans, the most common dishes are sauerkraut and sausages. Other dishes not so common but much enjoyed are Barscht, a meat and vegetable soup, Fleischkuechia, meat pies. Metzlupp, a pudding broth and pork sausage soup, and Kartoffelsalt, a hot potato soup. During the Christmas season, special foods are prepared. Various kinds of Kucken, a cake, Stollen, a sweet bread, and Pfeferneusse, a cookie, are great favorites. All kinds of Kase (cheese) and special sauces for meat make German foods a delicious treat.

Christmas time was a very special time for the German Russian. It was observed with all the traditions of the Christmas Room and the Christmas tree. The Christmas tree (tannenbaum) had its origin in Germany and has now become a standard part of the American Culture.

The Polka was a favorite dance of the German Russians, but the best known contribution to music has been Lawrence Welk. Welk, who was born of German Russian parents from Alsoce Lorraine who had moved to Russia, then to North Dakota, grew up in the town of Strasburg in Emmons County. Interest in music at an early age, he went on to become a nationally-known band leader and television personality. Today his syndicated television show, records and personal appearances are enjoyed by millions.

Literary contributions by North Dakota German Russians have been scarce. Most books have been authored by people living outside the state, but the situation is changing. In 1971 the Historical Society of Germans from Russia was organized. It now has local chapters throughout the state. The Society holds annual conventions where noted authorities on German Russian history and culture are banquet speakers. The Society also publishes a magazine Heritage Review. This magazine contains articles on the life of the Germans from Russia, family histories, poetry, songs (much of it written in German) and recipes for favorite foods. The Heritage Review helps promote and maintain the heritage of the German Russians in North Dakota.

In 1971 a museum to honor the German Russian pioneers was opened in Rugby. It was dedicated in honor of Doctor Karl Stumpp of Germany who has spent most of his life researching and writing about the Germans from Russia.

A new sense of pride in ancestry has come about and the Germans from Russia are proud of their place in the story of North Dakota. Future generations will have a better understanding of their state by knowing the history of these people.

PART II

NORWEGIAN CURRICULUM UNITS

MYTHOLOGY

Prepared by: Rhoda Hanson
Fargo North High School
Fargo, North Dakota

Designed for: Junior High School Language Arts

Introduction

The very word myth derives its meaning from the Greek root mythos -- or what can not really exist. Certainly the recent archeological "finds" of Troy and other supposed mythological places belie the meaning of the word. The whole concept raises a number of questions about not only the Grecian contribution to literature for the world but also conjures similar questions about other cultures. The basic questions for this project became (1) what questions have various cultures tried to answer through its myths of folklore, (2) what similarities exist in various cultures, and (3) what might be said in an attempt to answer the unanswerable about our contemporary society.

In developing this unit on mythology, several objectives were desired:

1. To arouse an interest in the student in his/her own cultural background.
2. To develop an appreciation in the student for his/her state as it existed in the pre-white settler days.
3. To develop an awareness in the student of the motives for myths in any culture.
4. To stimulate an awareness in the student how his/her society might appear to someone at some distant time in the future.
5. To develop in the student an awareness of the similarities in the myths of various cultures.

To achieve these objectives each student investigated four areas of mythology. These included: one creation theme, one heroic theme, one ending theme, and one attitude or belief in an animal, plant, bird, flower or a monster. In addition to these four reports, each student was required to write an original myth on how he or she thousands of years in the future might explain some things in existence in North Dakota such as our West Acres Shopping Center or a high school state tournament.

Sample Lesson Plans

Day One:

Example of some similarities in the myths about Greek mythological heroes.

> Jason, Perseus, and Theseus, for example, all performed a task, were from noble parents, took a journey in a ship, struggled against a plan to kill him, fell in love, had aid from a mortal girl, and all were married.

Day Two:

Presented the report forms and explained how the assignment was to be fulfilled.

Day Three:

Consulted with each student to determine what materials she/he would need to find materials for his/her own heritage.

Day Four:

Consulted with the students in library and together we found needed materials and requested they be placed on a reserve status for them. I added a number of my personal books to this reference list for their use.

Day Five:

Students presented a progress report and together we were able to overcome problems in finding materials.

From this point on -- I met with students individually until the project was completed.

Evaluation of Project

A. Strengths:

1. The students did see some striking similarities among various cultures in answering questions that could not be explained. One example of this was the flood. The students found nearly every culture investigated had a story about a flood.

2. The original myths of the students seemed a good idea despite their protests at the beginning. The original myths were both creative and amusing.

B. Weaknesses:

1. I needed to involve the students in the early planning of the unit so it could have been their decision to do it.

2. I needed to tie the students' trip to Rome more closely with the unit so their trip as well as the project might have had more meaning to them.

Special Projects

A number of student projects were undertaken. These projects are listed in the introduction to this unit.

A. OF ROOTS AND HERITAGE

Choose one myth from each of the following groups to explore for your reports. You will have a total of 4 reports and one original writing.

I. Creation Themes

A. World B. Man C. Woman

II. Heroics

A. Male role
B. Female role

III. Endings

A. Flood
B. Destruction of world other than flood
C. Death
D. Paradise

IV. Attitudes and Beliefs

A. Animals
B. Birds
C. Trees
D. Flowers
E. Other plants
F. Monsters

B. SUGGESTIONS FOR RESEARCH TOPICS

Middle East

Horus
Isis
Osiris
Serapis
Seth
Astarte
Baal
Cybele
Gilgamesh
Ishtar
Marduk

Finnish tales
Germanic tales
French tales
Slavonic tales
Celtic tales
Indian tales
American Indian tales

NORSE

Balder
Beowulf
Frey
Freya
Frigga
Heimdall
Hel
Loki
Odin
Sigurd
Tyr
Thor
Volsungs

Mythical Beings

Amazons
Centaurs
Furies
Gorgons
Harpies
Muses
Nymphs
Satyrs
Sirens
Titans

Greece

House of Minos
House of Atreus
House of Cadmus
House of Erichthonius

Prometheus
Zeus
Poseidon
Athena
Apollo
Bellerophon
Perseus
Hermes
Dionysus

Aphrodite
Artemis
Jason
Heracles
Theseus
Orpheus
Meleager
Demeter
Narcissus
Endymion
Orion
Sisyphus

Animals	Birds	Plant Life
Bear	Crane	Apple
Boar	Crow	Ash
Bull	Cuckoo	Beech
Cat	Dove	Birch
Chimaera	Eagle	Cypress
Cock	Goose	Elder
Cow	Magpie	Fig
Dragon	Nightingale	Fir
Frog	Ostrich	Hazel
Goat	Owl	Herbs
Hare	Peacock	Holly
Horse	Pelican	Ivy
Hyena	Phoenix	Laurel
Jackal	Robin	Lily
Lion	Roc	Lotus
Lizard	Stork	Maize
Seal	Swallow	Mandrake
Serpent	Swan	Mistletoe
Spider	Woodpecker	Mushroom
Stag	Wren	Myrtle
Unicorn		Oak
Whale		Olive
Wolf		Palm
		Poppy
		Rice
		Rosemary
		Rowan
		Tree of Life
		Willow
		Yew

C. ORIGINAL MYTHMAKER

Imagine yourself thousands of years in the future. Write a myth or folktale or legend of past or current happenings in North Dakota. For example, how might a mythmaker explain the severe blizzards, U.F.O.'s in Fargo, the Garrison Dam project, certain political figures, the highway system, West Acres, a high school state tournament or any other North Dakota event.

D. VARIOUS MYTHS

1. Brief summary of a Greek myth:

2. Summary of the Roman equivalent:

3. Idea behind the story or what unanswerable question does the story attempt to answer?

4. What parallel story (myth, tale, folklore, legend) can be found among the North Dakota Indians or among the Indian tribes associated with the Great Plains?

5. What parallel story can be found among the folklore or myths of your own heritage? (Norse, Finnish, Germanic, Slavonic, Celtic, Middle East, Far East, etc.)

6. What universal or human characteristics do these parallels indicate?

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LANGUAGE ARTS

Prepared by: Helny Ohnstad
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Designed for: Grades 7, 8, and 9

Introduction

Because the population of North Dakota has a higher percentage of Norwegians than any other state in the Union, and because most of the students in the Grand Forks schools have some Norwegian background, there has been for several years the need to introduce Norwegian heritage and pioneer literature into the curriculum of Junior High School English classes. In addition to Rolvaag's Giants in the Earth, class discussions have centered around the need for, and understanding of, one another's heritage. For several years students have prepared family trees and have developed a real interest in their own particular background. Formal implementation of the unit was designed for one week, but background preparation and post-project activities were carried on at intervals throughout most of the school year.

The project was designed for the following reasons:

A. To encourage understanding and appreciation of our ethnic heritage, whatever that heritage may be.

B. To stimulate an interest in the cultural achievements of our own ethnic group, as well as that of other groups.

C. To enhance the literature curriculum in Junior High School classes.

D. To learn from literature and from other activities more about the life and contributions of the Norwegian pioneer in North Dakota, and to realize what Norwegians have meant to our state, our country, and the world in general.

With the previous purposes in mind, the general plan was:

A. To point out the fact that all nationalities have accomplishments of which they may be proud.

B. To provide classroom activities, background materials, slides, speakers, and assignments to stimulate the interest of each student in his particular heritage.

C. To direct students in reading and discussing literature written by and about North Dakota Norwegian pioneers.

D. To point out the contributions of Norwegian people to society, and to help students realize how those contributions affect each of our lives.

To prepare the students for the curriculum unit it was necessary to provide a basic background of fundamental information. The following steps were taken to insure that background.

A. Early in the school year class discussions about the current interest in one's "roots"--especially since the advent of Alex Haley's television series.

B. Students were then encouraged to begin preparation of a family tree. During Christmas vacation many students had an opportunity to learn details from elderly relatives who came to visit during the holidays. Some students carried on correspondence to learn further details needed for the project. As the work advanced, their interest increased.

C. A student was assigned to make a large outline map of Norway--with a caption "WHERE ARE YOUR ROOTS?" This map, together with an outline map of Europe, was displayed in the classroom so all students could try to pinpoint the area from which their ancestors came.

D. Books and selections of pioneer literature were made available in the classroom, and students were encouraged to read the material.

E. Books and pictures of Norway were made available for students to enjoy.

F. Several students were assigned to read Giants in the Earth by Rolvaag in preparation for a panel discussion to be presented to the class at a later date.

G. Some students were assigned to prepare short reports on the Homestead Act to be presented to the class at a later date.

H. All students were encouraged to speak with elderly people and others who could talk with them about pioneer life and Norwegian settlers.

I. All students were encouraged to record anecdotes they had heard about their relatives and acquaintances regarding early life in North Dakota.

Sample Lesson Plan

During the specific week of Norwegian Heritage-Pioneer Literature instruction, the following activities were presented:

Day One:

The English classroom was decorated with articles which came from Norway--as well as with displays representing other countries in which students had their "roots." A small table, covered with a piece of Hardanger embroidery, displayed small miniature silver flagpoles with the Norwegian flag and the flag of United States. On the chalkboard above the flags was written the poem, "Two Flags," by Roseanne Gutterud Johnsrud. Bulletin boards were decked with the family trees which students had prepared. Other areas of the room featured rosemaling, table runners, and articles of silver, enamel, and pewter that had been made in Norway.

Day Two:

A. A short introduction was given regarding the purpose of the project and the goals the group expected to achieve.

B. A brief report was presented by a student about the Homestead Act. The student had previously rehearsed the report with the teacher in order to make his delivery more interesting and effective.

C. A few (five or six) selected preliminary slides were shown in order that the students might visualize the beautiful country the pioneers

left when they came to the prairies of North Dakota.

D. A panel of students discussed the book, Giants in the Earth, pointing out that this is said to be the best book ever written about pioneers in the Dakota Territory. A moderator called on individual panelists to present short overviews of the plot, the setting, the main characters, the life of the author, and the significance of the novel. Students in the class asked questions of the panelists about such matters as the pioneers' provision for education of their children, about their concern for religious training and observance, and about the effect of pioneer hardships on the personality and psychology of those involved.

Day Three:

Classroom copies of Giants in the Earth were distributed to each student, and oral reading was conducted of the chapter about the pioneer mother who lost her mind because her son had died during the journey across the prairie, and the child had been buried somewhere in that vast expanse. (Pages 306-318, Pocketbook edition.)

Silent reading was conducted for pages 111-121 and 127-144 about Per Hansa's pulling up the stakes which some prospective settlers had placed illegally in order to claim land belonging to Hans Olsa.

Discussion was held regarding the excerpts read. A set of slides from Norway was presented and several old documents such as ship contracts for passage to America, citizenship papers, and old letters written by pioneers were displayed.

Day Four:

The class read the concluding pages about the snowstorms (Giants in the Earth.) This generated a discussion on such questions as the

following:

"Why do some students think this part of the book is tedious?"

"Are our blizzards today generally exciting?"

"What do our students do during a blizzard? Could they have carried on these same activities during a blizzard in pioneer days?"

The class also read the story "John's First Christmas" by Ordella Walker Arveson. The story was discussed. Students told about some of the traditions and Christmas foods mentioned in the story, which they have in their own homes. The story generated a discussion on such questions as "Did pioneer life meet the high expectations of the settlers? Did any of them long to go back home to Norway? Why did so few of them return there?"

Day Five:

A guest speaker from the University of North Dakota, spoke to the class about England and the various customs that originated there. He also showed a series of slides. A discussion followed regarding the differences between life styles in England and Norway, past and present.

Day Six:

A high school foreign exchange student, from Norway, spoke to the class about her country and showed a series of slides. The students were fascinated by the presentation by someone who is close to their own age.

Evaluation of Project

Personally, I was pleased with our project, mainly because the students seemed pleased and interested. In addition to promoting an

interest in Norwegian pioneer literature, it also seemed to arouse an interest in each person's heritage as well as in the heritage of other members of the group. The project also enhanced our literature curriculum in grade nine.

Preparation of the family tree seemed very successful. Many students in classes other than the literature class asked if they might also prepare a family tree "for extra credit." A girl whom I had in class three years ago volunteered to bring her family tree to show my students. She enthusiastically reported that she is constantly adding information to the family tree she began in English class, grade nine.

No doubt there are many ways in which the project may be improved. However, we did put a great deal of preparation into the Heritage Unit, and, within the limitations of time, I feel that it was a gratifying experience which I hope to repeat next year.

Special Projects

A. Reading an excerpt from Let the Hurricane Roar by Rose Wilder Lane. (The author was born in North Dakota.)

B. Listing some of the contributions to our society made by outstanding Norwegians:

George Washington....whose geneology has been traced back to Norwegian royalty

Walter Mondale.....whose grandfather was from Norway

Hubert Humphrey.....whose mother was from Norway

Trygve Lie, a Norwegian, was the first Secretary-general of the United Nations

Borlaug.....a recent Nobel prize winner

Knute Rockne.....great football coach of Notre Dame

Edvard Grieg.....world-renowned composer

Ole Bull.....one of the great violinists of all time

Henrik Ibsen.....Father of modern drama; one of the world's greatest dramatists. (the year 1978 is "Ibsen Year" In Norway, to celebrate the 150th year since his birth.

Bjørnstine Bjørnson...renowned poet, diplomat

Roald Amundson...discovered the South Pole

North Dakota's own Carl Ben Eilson...pioneer in the air

Leif Ericson.....DISCOVERED AMERICA!

(An unlimited number of names could be added to the list)

C. Teaching especially-interested students a few basic words in the Norwegian language.

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ART

Prepared by: Dona Erickson
Red River High School
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Designed for: Senior High School

Introduction

Art is the spearhead of human development, social and individual. It is not an intellectual pursuit, but contributes to intellectual life; it is not religion, but it serves and often determines it. Art is then the epitome of human life. Every culture develops some kind of art, it formulates a new way of feeling, and that is a beginning of a cultural age.

Norwegian folk art covers the period from 1700 and up to the first half of the 19th Century. Heirlooms handed down from generation to generation include rose painting (rosemaling), wood carving, sculpture, murals, woven wall hangings, embroidery and needle work. The old stave churches were built with much decoration and some of these still exist today in Norway. Each district had its own motif or design in both folk art and dress. Rogaland, Telemark and Hallingdal are noted for their rose painters. Chests and ale bowls were first painted: soon cupboards, beds, walls and whole rooms were decorated. The best known of the Telemark painters was Ola Hanson. The vine tendril is his chief motif for his rose painting. Colors vary in different regions. In the western parts black and white predominate, with splashes of red color. In the east a wide range of colors are used.

Of the Hallingdal painters, Kitil Rygg is foremost in his region. Artists of Norway have no formal training, therefore few artists have

become famous or are recognized. Edmund Munch is probably the most famous of all Norwegian artists. His paintings, murals and sculptures abound in Norway.

Of the wood carvers the greatest craftsman would be Jakob Klukstad, who is known for his carved altar panel from Kors Church. Gustaf Vigeland is well known for his Sculpture Park in Oslo, depicting figures from birth to death. Now in the last half of the 20th Century we find folk art experiencing a swift revival.

Today artists of Norwegian descent carry on the tradition of the old customs of rosemaling, klokkestreng, hardanger, embroidery, tatting, wood carving and many forms of folk art. Norwegian descendents have used their talents to branch out into more contemporary styles, letting the influence of traditional art be seen in their work, if not in style or design, at least in color. Whatever the effect of the old on the new, our culture has been greatly influenced by the Vikings who will always keep their art alive in America. We are turning to our forebearers for influence to create objects of lasting worth.

A. Purpose

To offer insight into the culture and heritage of the Norwegian people, cultivating in the students an appreciation of the Norwegian contributions to our cultural background through their art.

B. Goals and Objectives

To comprehend the society and culture which the student inherits.

To develop an understanding of the Norwegian people whose culture and background are somewhat dissimilar from our own.

By partaking in handmade crafts and folk art the students will:

(a) gain valuable insight into the religion, beliefs and fantasies of the Norwegian people;

(b) learn from area artists of Norwegian descent what tools, equipment, methods and materials are necessary for their chosen art;

(c) observe and compare Norwegian art of the past with contemporary art of today's artist;

(d) enjoy the pride of accomplishment, just as each Norwegian artist has done.

C. Method

Implementing these goals will be one of lectures, demonstrations, films, interviews with Norwegian artists, field trips to Honve House or other heritage centers. A Norwegian art and craft show will be planned for May 17th (Syttende Mai). Student's art work as well as art loaned by area artists will be displayed for the public.

Special Projects (Traditional)

Rosemaling

Designs and motifs painted on wooden plates, boxes, plaques, or other suitable articles such as chairs, chests or trunks. Colors and designs are chosen according to district in Norway they represent.

Hardanger Embroidery

Linen cloth is cut and blocked off using embroidery thread to create a design of blocks typical of the Norwegian motif.

Klokkestreng

Norwegian wall hanging, needlecraft using yarn; needle and canvas backing. Three stiches are used, klosterson, diamondsom, and twistsom.

Contemporary Art and Crafts

Any form of art done today by Norwegian people who live in this period of time.

Rosemaling

Wooden Items: Rosemaling was originally done almost exclusively on wood. Because the grain of the wood seems to distract from the delicate work of the pattern a painted surface is most desirable.

If the item is one that has actually been in use, be sure it is free of any grease or dirt before painting it. A new wood item must have a good sanding, a base coat of sealer, and at least one more coat of paint to give a smooth surface. If the wood surface seems the least bit rough between coats, give it a very light sanding with find sandpaper before applying the next coat of paint.

Many colors take on a beautiful tone with the addition of antiquing ink (also called graining inks or washes). Remember to use paint colors that fit that "old" Norwegian look. Rusty reds, dull gray blues, antiqued golds, and whites with different graining ink wipe-off are most often used. If you decide to antique your painted surface, wait until it is completely dry. Apply a light coat of the antiquing glaze, let it sit for a few minutes, and then wipe off the excess with a small piece of cheese cloth to get the "wood grain" effect. You may vary how much antiquing you want by just wiping off more or less until you have the effect that pleases you.

Supplies needed for beginning rosemaling

BRUSHES: Grumbacher 626 B series bright (flat tip) red sable, size 6 or 8

Grumbacher 7356 series fine sable scroller, size 2 or 3 or Winsor Newton sable hair fashion design size 2 or 3

Grumbacher 190 series sable watercolor brush (round) size 3, 4, or 5

(You need only buy ONE of each of the three types of brushes.)

PAINTS: Use only good artist quality OIL paints. You can start with these colors:

Prussian Blue
Ivory Black
Burnt Umber
Zinc Yellow
American Vermillion or Cadmium Red (light)
Titanium White
Yellow Ochre

ADDITIONAL SUPPLIES:

Paper towels or old paint rags
Turpentine
Boiled linseed oil (Hardware store variety, not refined)
Vaseline (for cleaning brushes)
Small jars and jar lids (baby food jars or medicine bottles are fine)
Plastic coffee can lid or disposable palettes
Inexpensive plastic ruler and rubber band

You will need a practice board on which to paint. The wood should be painted with flat or semi-gloss paint. Avoid a high gloss surface.

Antique base colors are often good for rosemaling Curry gold, Carver blue, but Norwegian colors are dull so avoid any brilliant shades. White with an antique was of olive or brown is a very pleasing surface on which to work.

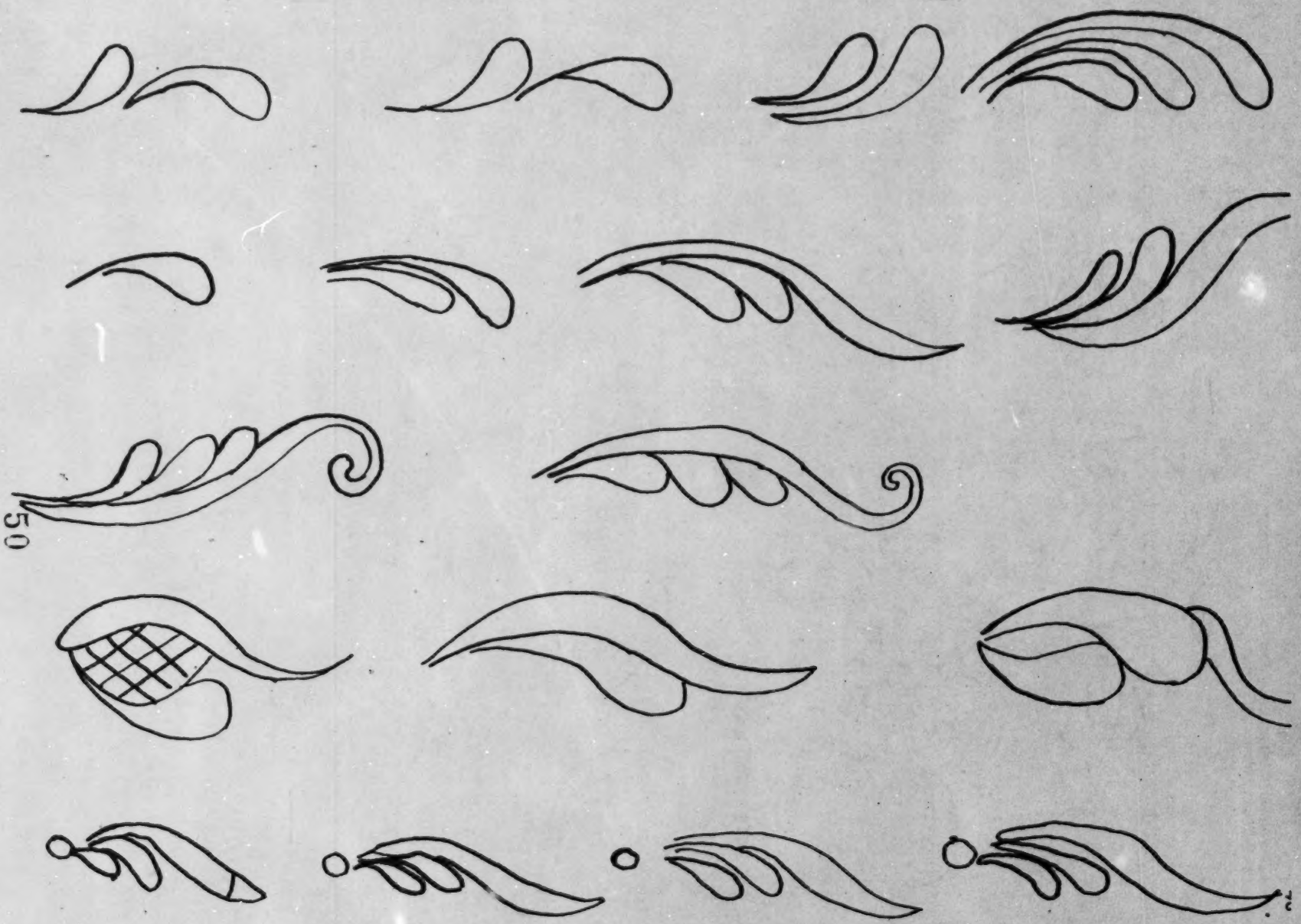
Finish Medium: 1/3 linseed oil
1/3 turpentine
1/3 varnish

Apply to finished work when oils are completely dry - one or two then coats over the entire surface.

PRACTICE WITH ROUND WATERCOLOR BRUSH
THEY ARE ONE STROKE DESIGNS.

PRACTICE WITH SCROLLED BRUSH.

PRACTICE WITH BRIGHT BRUSH.

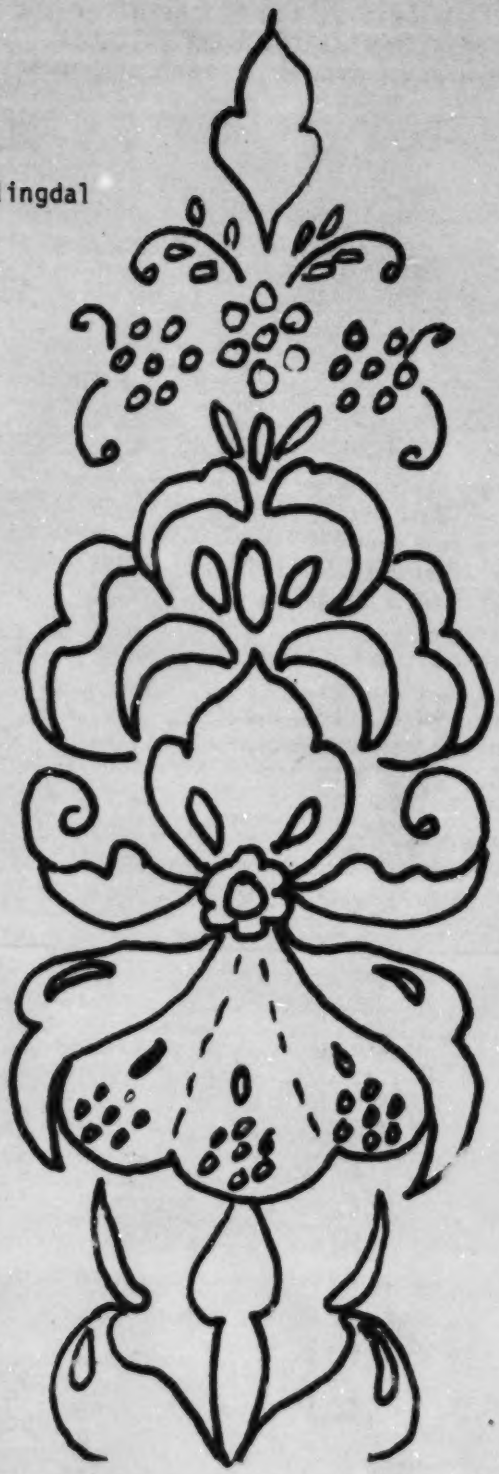


PRACTICE YOUR TEARDROPS AND SCROLLS!

A TELEMARK FLORAL CLUSTER.
THESE ARE INTENDED AS ONE STROKE DESIGNS. DO YOUR SHADING
ON DOTTED LINES BY CARRYING SECOND COLOR ON YOUR BRUSH.

"THANKS FOR FOOD"
NORWEGIAN
LETTERS
BROWN
Eak for maten!
Red
Red
GR.
L GR.
L GR.
BOARD
OAK
GR.

Hallingdal



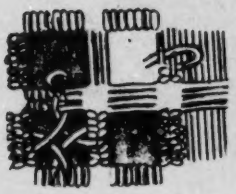
Telemark

Hardanger

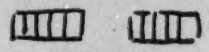
Hardanger work is based on square blocks of cutwork. This is done on coarse even mesh linen with the threads drawn and cut away in blocks as each motif is worked. The cross threads are used as a basis for stiches woven through to form sturdy ladders. The adjoining areas are decorated with satin stitch blocks or with Holbein stitch blocks after the edges of the openings have been whipped with straight even stitches. Designs for this work should be kept to block forms so typical of Norwegian embroidery.

Pearl Cotton #5
Six Strand Embroidery Thread

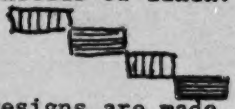
Needle Tapestry #20a22



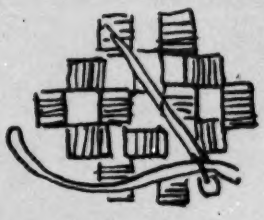
1. Typical block of open Hardanger showing drawn threads with blocks cut away. Weaving or darning stitches worked through the ladders and over & over edge stitching. Spider stitch worked in open block.



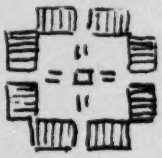
2. Kloster block of five stitches worked over 4 threads of linen.



3. Designs are made up of combinations of these blocks turned in different directions.

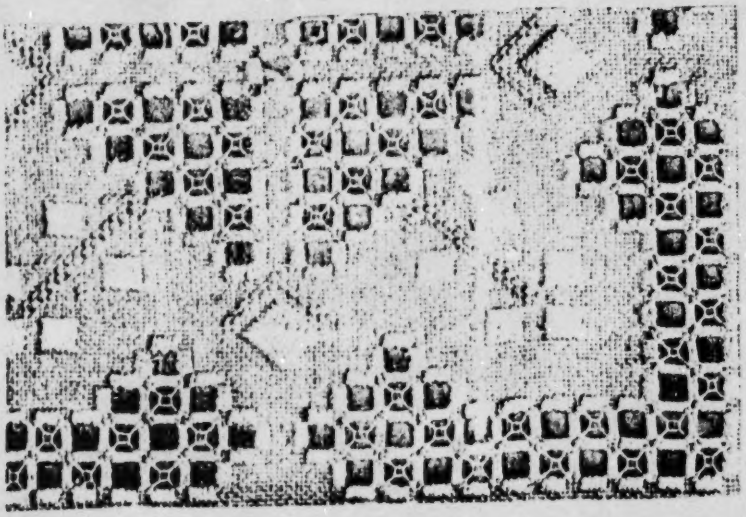


4. Kloster blocks bordering cut blocks with woven cross bars toward center.



5. Kloster blocks in place, center ready to be cut.

6. Open block worked in outline running stitch similar to Holbein stitch.



Klokkestrengs

Klokkestrengs are a Norwegian wall hanging. They are fairly simple and quick to make. This needlecraft is similar to needlepoint, but easier since the stitches are larger and do not have to be worked in one direction. Klookestrengs can be made in many sizes from a small narrow 'clock string' to a large picture-size rectangle. There are also sizes which can be used for pillows, chair seat covers, cushions, and table runners. Below you will find instructions for beginning your klookestreng.

Materials needed:

Cross-stitch canvas (penelope) - 10 to 12 mesh per inch is usually used. By varying the mesh size you can make a hanging larger or smaller using the same pattern. The canvas comes in widths from 27" to 36" and costs from $5.50 per yard and up.

Embroidery or tapestry needle - Size 18 or 20. The needle should be a size which fits comfortably through the size mesh you are working with and have an eye which is easy to thread. The tip need not be sharp.

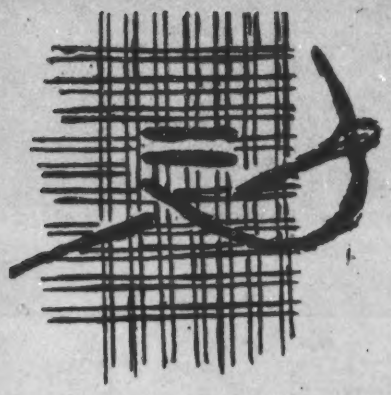
4-Ply Yarn - Scraps of yarn left over from knitting or crocheting are great for this craft. The amount needed will depend on the number of colors in the klokkestreng. Usually very small amounts are required. Most klokkestreng the width of 6"-7" and the length of 34"-36" can be finished with about 2-3 ounces of yarn. A one-ounce skein of yarn works well if you are purchasing your yarn. Tapestry yarn is also a good choice because of the small amounts it comes in and the wide range of colors. WOOL YARN DOES WORK BEST because it does not unravel like the synthetic yarns do. Wool yarn will also block and steam into place when finishing the hanging where acrylic yarn will not.

Hints for Success:

1. When threading the yarn into the needle eye, roll the end of the yarn tight so it is easier to insert. Also, cut off a length of yarn about 12-15 inches. A longer piece tends to unravel and fray at the end. This is especially true of acrylic yarn so the length of yarn should be shorter.

2. Instead of tying knots every time you stop using a color or change to another, run your needle under a couple of stitches on the wrong side of the hanging and just clip off the excess yarn. This secures it well enough so you don't have to worry about the stitching coming out, as well as saving you time tying knots.

3. Each square on the pattern represents a three-stich block. To do the klostersom stitch, start your needle in one of the holes. After you bring your yarn through to the right side, skip two holes going down and insert the needle in the next hole. Do a repeat of this procedure in the next rows either to the left or right of the first stitch. Now you have one square completed on your pattern.



This diagram shows the person completing one sqaure of a pattern.

Klostersom stitch

4. In order to start your klokkestreng, it is easier to do the border for a few inches down the right, left, and across the top. Then count how many squares it takes vertically to complete the hanging. Then multiply this number by 3 (the amount of holes needed for one square) and divide by 10 or 12 (or the number of holes per inch) in order to come up with the number of inches which your finished hanging will be. Add a few inches for the hem at top, bottom, and sides. Cut the excess canvas away from the size piece which you need to complete your klokkestreng.

5. Since the canvas backing will tend to unravel easily, tape the raw edges with masking tape, much as you would bind a seam. This step does not have to be done on the selvedge. Remove the tape before the hemming and finishing stage.

6. When working the stitch, it does not matter if you work from right to left or left to right on the same pattern. But it is more successful if you try to work horizontally rather than vertically whenever possible. This is because you tend to pull the yarn tighter when working vertically due to the natural twist of the yarn and the backing tends to show through more when the stitches are pulled tight.

7. When you are finished with the stitching of the pattern, give the klokkestreng a good steam pressing on the reverse side or use a press cloth on the right side with steam. This will help eliminate bubbles or unevenness in stitching tension because the wool yarn shrinks into place. This steam pressing also gives a more finished look to the hanging.

8. To finish the back side of the hanging, sew by machine a backing fabric such as cotton or wool, to the klokkestreng, placing right sides to right sides. Stitch right next to the outside stitch on the sides of the hanging through both the canvas and the backing material. Then turn the hanging right side out. For the ends of the klokkestreng, fashion a casing from the fabric backing to run a metal or wooden hanger through. You may purchase brass, pewter, and wrought iron hangers for klokkestrengs in varying styles, colors, widths, and prices. You may wish to make your own hanger by painting or staining a wooden dowel stick and using a colorful cord to attach to both ends to hang it from.

9. In following patterns from a Scandinavian country, don't get panicky when you see the directions written in another language. All you would need to know are the colors to work the pattern. Also, look at the picture of the finished klokkenstreng and at the key to make sure of how many times the pattern is repeated. Listed below is a brief dictionary of the most common color terms:

rødt - red	sort - black
bla or blatt - blue	gul - gold
grønn - green (or grønt)	gra - gray
brun or brunt - brown	turkis - turquoise
hvitt - off white or beige	

10. If you want to use different colors than are suggested, simply substitute hues to complement your decor. For example, if the predominate colors are green and you would rather use blue, substitute the blue where the green is shown in the pattern. If you put like values where they are called for, you will end up with basically the same look as the original. (Put light blue where the light green should be, dark blue where the dark green should be, etc.). The same pattern can look very different with the colors reversed also, by putting the light colors where the dark colors should be and vice versa.

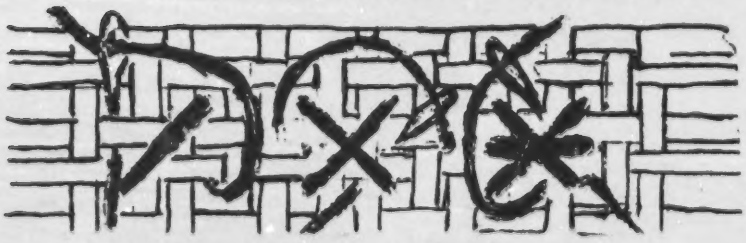
11. Listed below are addresses where you can get klokkestreng patterns. Send an International money order in the amount you want to send and specify that you want klokkestreng patterns. You may also specify pattern numbers if you know certain ones you want. The patterns vary in cost from 25 to 50 cents each for a colored brochure, depending on the company.

Hovland Ullvarefabriks
UTSAL L/L
5773 Hovland
Norway

Sandness Uldvarefabrik A/S
4301 Sandnes
Norway

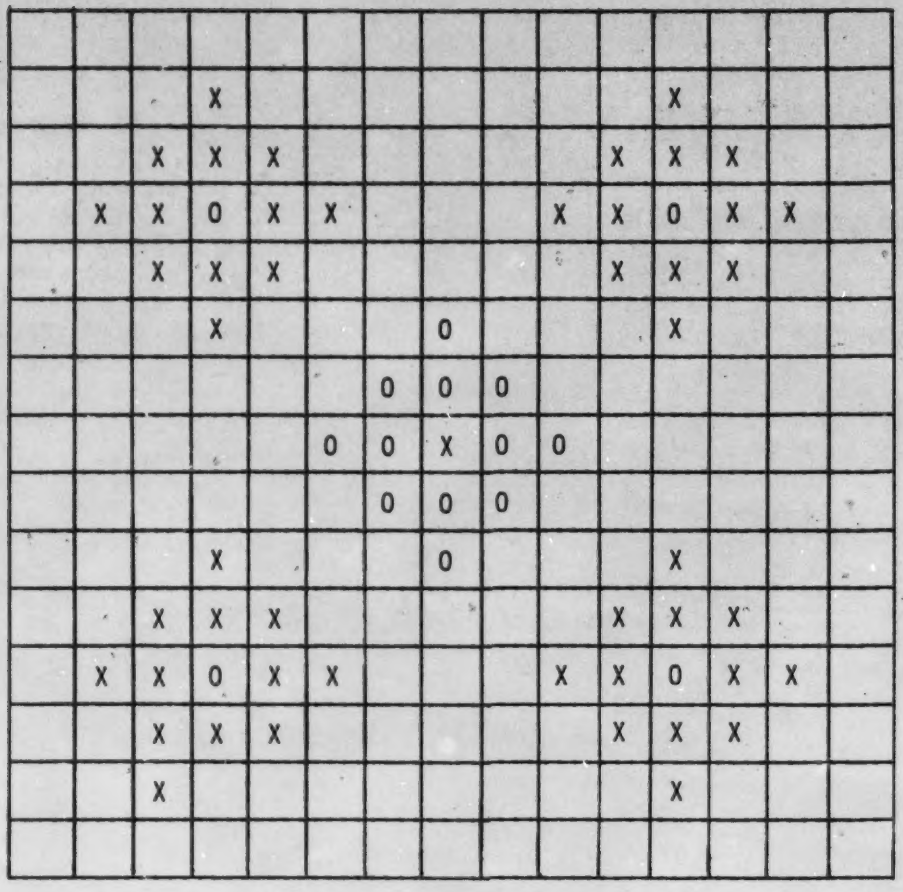
Norsk Kamgarn Industri A/S
Nedre Vaskegeng 6
Oslo 1, Norway

12. Besides the klostersom stitch explained in Number 3, there are also two other common stitches. One is a stitch called diamondsom which has a puffy, textured look. It is a cross stitch with a plus on top of it. The other stitch is called a twistsom, which is a double cross stitch with one of the stitches having a longer last stitch.



Diamondsom Stitch

This pattern is larger than most you'll ever see. But, it will make it easy for you to see how a pattern works. If you feel the creative urge to make your own patterns, graph paper is a very wise investment. Most klokkestreng patterns also have an odd number of squares horizontally.



X Brown O Orange Off white

Special Projects (Contemporary)

Any art done today by people of Norwegian ancestry. There are so many types of art and craft ideas available today it is impossible to list all of them, just a few of the most popular with today's artist. Materials for those listed are available in any art supply store.

Ideas for students who would do projects of a contemporary nature might include:

Oil painting

Water color

Ceramics

China painting

Stitchery

Macrame

Batik

Silk screen printing

Additional Projects

1. Painting a mural with Viking theme.
2. Invite Norwegian people with artistic endeavor to speak and demonstrate art techniques to the class.
3. Compare Norwegian art to German-Russian art.
4. Design Norwegian costumes from various regions of Norway.
5. Write to people in Norway for information on the culture.
6. Plan a field trip to Honve House, Grand Forks, North Dakota, or other historical museums.
7. Compile a booklet with rosemaling designs included from regions in Norway.

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Connery, Donald S. The Scandinavian. New York: Simon and Schuster, 1966.

Hodin, J.P. Edvard Munch. New York: Praeger Publishing, 1972.

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Hauglid, Roar. Norway--A Thousand Years of Native Arts and Crafts. Oslo; Mittet, 1964 (1956).

Mosley, Johnson, & Koenig. Crafts Design. Belmont, California: Wadsworth Publishing Co., 1962.

Meilach, Dona. Creating Art From Anything. New York: Crown Publishers, 1975.

PART III

GERMAN-RUSSIAN CURRICULUM UNITS

GEOGRAPHY

Prepared by: Robert Kulack
Schroeder Junior High School
Grand Forks, North Dakota

Designed for: Grades 7 and 8

Introduction

This project focuses on the German-Russian ethnic group and dealt primarily with their spatial distribution in North Dakota. Given a list of German-Russian settlements by county, students were asked to label each settlement on an outline map of the state. Particular note was made of the settlement names which have antecedents in Germany and/or Russia (e.g. Kulm). These sites were then located and labeled on a European map. In the final exercise of the project, students were asked to outline migration routes utilized by the German-Russians from their original source areas to the settlement regions of Russia and the Ukraine and then on to the New World.

The nature of the project, with its emphasis on map skills, lends itself particularly well to geography courses, but certainly can be used in the other social studies, especially those dealing with North Dakota history. Skills practiced in the project include:

-Basic place location

-Use of various atlases and highway maps

-Place name geography

-Deductive reasoning (many place names are cultural clues that suggest where the original settlers came from)

-Organization of maps and notes into a finished product that is both neat and com

-Independent research using primary sources (family trees)

The primary reason for developing this project was to introduce students to a significant and important ethnic group that has contributed greatly to the settlement of North Dakota. Hopefully, this introduction will contribute to an overall understanding of the economic, historical, and social development of the state on the part of the students as they recall the reasons behind the German-Russian migrations and the particular parts of the state they settled in.

As one cannot teach content without teaching skills, a secondary reason for developing the project was to provide an exercise in basic map skills. The correct use of a highway map, for example, should be reinforced as often as possible. State-wide studies have shown that North Dakota students are below average in map skills.

The project was field tested in a seventh grade geography class. At the outset students were presented with background materials in the social conditions that existed in eighteenth century Germany, and the resulting disaffection of many of its inhabitants--particularly those in the states of Alsace-Lorraine, Baden, Bavaria, Pfalz, the Rheinland, and Wurttemberg. This was coupled with an explanation of the situation in Russia at the time of Katherine the Great and the reasons she was anxious for German immigration.

The second phase of the project consisted of student-oriented map work including the locating and labeling of all German-Russian settlements in North Dakota counties, the identification of source areas of German-Russian migration in Europe, and the mapping of migration routes world-wide.

As an optional assignment students were encouraged to research their family trees, irrespective of their ethnic backgrounds.

Sample Lesson Plans

Day One:

Lecture and handout material covering the reasons Germans left Germany for Russia.

A. Conditions in Germany in the 1700's.
B. Conditions in Russia in the 1700's.
C. The 1763 Manifesto.
D. Why the Germans moved to Russia.
E. Benefits given to the German settlers by the Russian government.

Day Two:

Map work using tables listing German-Russian settlements in North Dakota by county, atlases and North Dakota highway maps, and outline maps.

A. Locating and labeling settlements in North Dakota.
B. Locating and labeling of source areas of German migrations in both Germany and Russia.
C. Locating and labeling of various cities and towns in Germany and Russia.
D. Mapping migration routes of German-Russians.

(Note: An extra day or two should be allowed to complete mapping exercises.)

Evaluation of Project

Advantages:

1. The project stimulated considerable interest on the part of students. They seemed to enjoy working with North Dakota highway maps and tables of German-Russian settlements.

2. Map skills received considerable attention.

3. Interest in ethnic heritage and family roots was stimulated.

Disadvantages:

1. Most of the base maps used were sub-par in that they were small scale. Large scale maps facilitate completion of instructions and minimize student frustration. A large scale map of North Dakota is particularly essential.

2. Teachers should have available an adequate atlas for every student.

3. During our presentation no community resource people were used, nor was a field trip undertaken. Time should be allowed to utilize guest speakers who have some knowledge of the German-Russian movement.

Special Projects

-Tracing of family trees

-Writing reports on related topics such as Catherine the Great, Prussia, Lawrence Welk, Hutterites, Mennonites, etc.

-Geography worksheets (see accompanying pages)

-Examination of the 1763 Manifesto (see accompanying page)

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Rath, George. The Black Sea Germans in the Dakotas, Freeman, S.D.: Pine Hill Press, 1977.

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Stumpp, Karl. The German-Russians: Two Centuries of Pioneering, Bonn, New York: Atlantic Forum, 1967.

GERMANS FROM RUSSIA

Background Information:

During the reign of Catherine II, Empress of Russia an effort was made to settle open lands of South Russia (Ukraine, Crimea) and the Volga River basin with immigrants from Western Europe. Germans were particularly interested in Catherine's offer of land and religious freedom because Germany in the 1700's was beset by religious persecution, wars, poverty, and unemployment. As a result, the Manifesto of 1763 (see below), as set forth by the Russian Government had great appeal to the natives of provinces like Alsace, Baden, Bavaria, Pfalz, Rheinland, Wurttemberg and others.

1. "We grant to all foreigners coming into our Empire the unhindered and free practice of religion according to the precepts and customs of their church.

2. The settlers who have come to settle in Russia shall not be obliged to pay taxes to our treasury, nor to perform ordinary or extraordinary services.

3. The settlers established in Russia shall not be liable, against their will, to any military or civil service."

In regard to the acquisition of land and land tenure:

4. "All the lands allotted for the settlement of the colonists are to be given to them for eternal time as an inalienable and hereditary possession; not, however, as the personal property of anyone, but as the communal property of each colony.

5. The colonists are permitted, in order to increase and improve their farms, to buy areas of land from private individuals and indeed to acquire them as their property.

6. The areas of land allotted by the Crown are, as a rule, to be inherited by the youngest son."

And finally, one more important regulation:

7. "If any of the foreigners who have settled here and become subject to our rule should decide to depart again from our country, we will of course grant them the freedom to do so at any time, on condition, however, that they will be obliged to pay into our treasury a portion of the assets they have acquired in our Empire. After that, each one will be permitted to travel, without hindrance, wherever he pleases."

THE GERMAN-RUSSIANS: TWO CENTURIES OF PIONEERING (Stumpp)

The following statements summarize the seeming advantages for Germans who contemplated immigration to Russia:

IN GERMANY	IN RUSSIA
1. Political suppression by foreign powers, but also by domestic princes and governments.	Possibilities of free life and development.
2. Military and feudal service in the homeland and for foreign powers (France).	Freedom from military service for eternal time.
3. Economic distress, crop failures, hungry years (Wurttemberg 1816). scarcity of land, tax burdens.	Offer of land, almost unlimited possibilities of land purchase, freedom from taxation.
4. Harsh and often unjust administration.	Self-administration.
5. Introduction of innovations in the sphere of church and school (Wurttemberg).	Complete freedom in the sphere of religion.

Ibid

The table reproduced below indicates the settlement areas, source areas, and settlement dates of the major German immigrations.

Areas of Settlement	Countries of Origin	Year of Settlement
Volga Region	Hessen, Rhinelands, Palatinate	1764-67
Grouv. Petersburg		
1. around Petersburg	Hessen, Prussia, Wurttemberg, Baden	1765-67
2. near Jamburg	Bavarian Palatinate	1767
Black Sea Region		
1. Belowesch Colonies near Tschernigow	Hessen, Rhinelands	1765-66
Riebensdorf near Voronesh	Wurttemberg	1765
Alt-Schwedendorf near Berislav	Sweden, Isleflof Dago	1782
2. Alt-Danzig Fischerdorf, Josefstal	Prussia, Wurttemberg	1786-89
3. Chortiza District	Danzig, West Prussia (Mennonites)	1789-90
4. Taurida: a) Klosterdorf	Baden, Rhine Palatinate	1804

Areas of Settlement	Countries of Origin	Year of Settlement
Muhlhausendorf	Wurttemberg, Baden, Alsace	1804
Schlangendorf near Berislav	Wurttemberg	1804
b) Prischib district	Baden, Hessen, Wurttemberg	1804-27
c) Halbstadt district	West Prussia (Mennonites)	1804-07
5. Odessa district	Wurttemberg, Palatinate, Alsace Baden	1804-24
6. Crimea	Wurttemberg, Alsace, Switzerland	1804-10
7. Bessarabia	Wurttemberg, Prussia, Bavaria, Poland	1814-42
8. South Caucasus	Wurttemberg	1817-18
9. Colonies near Berdjansk	Wurttemberg	1822-31
10. Mariupol (Planer) Colonies	Prussia, Hessen	1823-42
11. Samara Colonies	West Prussia (Mennonites)	1854-59
Volynia Region	West Prussia, Rhineland-Palatinate, Wurrttemberg	1816-31-61

WORKSHEET #1

TITLE: Listing of North Dakota Counties Having Major Settlements of Germans from Russia.

EASTERN NORTH DAKOTA

County	Name of Settlement
Benson	Esmond
	Knox
Bottineau	Kramer
Cavalier	Dresden*
	Munich*
	Langdon
Dickey	Ellendale
	Forbes
	Fullerton
	Lorraine* (*)
	Merricourt
	Monango
Emmons	Hague
	Hazelton
	Kintyre
	Linton
	Strasburg*
	Temvik
Kidder	Dawson
	Lake Williams
	Pettibone
	Robinson
	Tappen
	Tuttle
LaMoure	Alfred
	Berlin*
	Edgeley
	Jud
	Kulm**
Logan	Burnstad
	Fredonia
	Gackle
	Lehr
	Napoleon
McHenry	Anamoose
	Balfour
	Denbigh (After Densiof-South Russia)
	Drake
	Karlsruhe**
	Kief (After Kiev-Ukraine)
	Towner
	Upham
	Velva

WESTERN NORTH DAKOTA

County	Name of Settlement
Adams	Reeder
Bowman	Rhame
Burke	Columbus
Divide	Crosby
Dunn	Dodge
	Fayette (*)
	Halliday
	Killdeer
Grant	Carson
	Elgin
	Heil
	Leith
	New Leipzig**
	Raleigh
	Shields
Hettinger	Burt
	Havelock (*)
	Kennedy (*)
	Mott
	New England
	Odessa* (Ukraine) (*)
	Regent
Mercer	Beulah
	Golden Valley
	Hazen
	Krem* (Named after Crimea in South Russia (*)
	Krontal* (Crimea) (*)
	Mannhaven (*)
	Stanton
	Zap
Morton	Almont
	Breien
	Flasher
	Glen Ullin
	Hebron
	Judson
	Mandan
	New Salem
	St. Anthony
	Solen

GERMANS FROM RUSSIA PROJECT

Instruction Sheet to accompany Worksheet #1

A. Using the following materials: (1) Worksheet #1, (2) a North Dakota official highway map, and (3) an outline map of N.D. counties, locate and label all settlements listed on the worksheet in the appropriate counties. Be sure to refer to the explanatory notes on the bottom of the 2nd page of Worksheet #1.

B. Using the following materials: (1) Worksheet #1, (2) an atlas map of Germany/Alsace-Lorraine (France), and (3) an outline map of Germany/Alsace-Lorraine locate and label those settlements that are found in both North Dakota and Germany/Alsace-Lorraine.

C. 1. On the outline map of Germany/Alsace-Lorraine label the following provinces: Alsace-Baden-Bavaria-Pfalz-Rheinland-Wurttemberg

2. Shade in the general areas covered by these provinces and identify in a legend as being: Source Areas of German Migration.

D. On the outline map of North Dakota counties draw a line in ink or fine-line marker from Kramer (Bottineau County) to Rhame (Bowman County); from Rhame to Elliott to Kramer. Within this triangle lies most of the major settlements of Germans from Russia.

E. Using the following materials: (1) an atlas map of the Ukraine/South Russia, and (2) an outline map of the Ukraine/South Russia locate and label the following:

Physical Features	Provinces	Cities/Towns
Black Sea	Ukraine	Kiev
Sea of Azov	Moldaria (Bessarabia)	Odessa
Dnepr River	Crimea	

Note: Most of the Germans from Russia who settled in North Dakota lived

at one time, in the Black Sea region of Crimea, Moldavia, and the Ukraine.

F. Using a world map draw lines to connect the source areas of German migration in Western Europe (Germany/Alsace-Lorraine) to the general areas of settlement in the Black Sea region. Then draw lines from this area to North Dakota. Entitle this map: "Major World Migration Routes of Germans from Russia."

HISTORY

Prepared by: John H. Gengler
Richardton High School
Richardton, North Dakota

Designed for: Senior High School

Introduction

Since Richardton, North Dakota, is predominantly a settlement of German-Russian Catholics, the public school should include a unit for its students on the heritage of that particular ethnic group. A survey of students in 1977 showed more than 95% of all high school students being Roman Catholic in religious persuasion and more than 90% being descended from German-Russian immigrant stock which settled Richardton in and about 1890-1900.

OBJECTIVES -- Immediate

1. To become acquainted with the historical facts concerning the migrations of Germans to Russia in the early 1800's and their subsequent migrations to the United States, and especially, to Richardton, North Dakota.
2. To provide the students with information on the preparation of family trees and other genealogical research.
3. To study the customs of the German-Russian people as they are still evidenced by that ethnic group in the Richardton area.
4. To instill in students an interest and a pride in their family, their ancestry, and their heritage.
5. To attempt to show students the uniqueness of each ethnic group, but at the same time to show them the similarities of the human condition throughout history under like circumstances.

OBJECTIVES -- Long Term

1. Inclusion of adult meetings or classes on German-Russian Heritage.

2. Development of a unit on Norwegian heritage, since a town five miles west of us will, eventually, become more closely a part of the community due to inter-marriages, school cooperative efforts, etc.

3. Personally, I would like to either write or supervise the writing of an extensive community history. This unit could serve as a springboard to that dream.

Sample Lesson Plans

Day One:

1-2 hours of lecture and illustrations on the history of the German-Russians as they migrated from Germany to Russia and then to North America. The books included in the bibliography used as the source of this historical information. This portion of the unit is highly flexible and would depend on the teacher's knowledge of the subject.

Day Two:

1-2 hours of lectures and stories on the arrival of the German-Russians in North Dakota, and especially in Richardton. This would include family stories and histories of early settlers as presented by any students with that information. Again, this portion is highly flexible.

Day Three:

1-2 hours on genealogy. This year Brother Placid Gross, a monk of Assumption Abbey of Richardton, and a German-Russian from Napoleon, North Dakota, who has spent the past 20 years studying and writing genealogies was invited to speak. His lecture and discussion included demonstrations of a variety of family histories and family trees of which he has quite a collection.

Day Four:

One day at school the cafeteria prepared a meal of German-Russian dishes, particularly some type of noodle dish and a dessert peculiar to the German-Russians. Also on that day the students in the unit shared with their peers stories, customs, dishes and sayings that can be attributed to their ethnic background.

Evaluation of Project

I used four days of intensive lecture and discussion for the presentation of the unit this year. After a day it was obvious that the less-inclined student was not going to be too enthused about three more days of the same. Therefore, in the middle of the unit I had a guest lecturer on genealogy, which I had planned for the last day. It proved to be the type of diversion needed.

However, I will not use the strict lecture method again in future years. Between now and then I will have to develop a series of multi-media techniques, including overhead transparencies in place of wall maps, visual aids on family trees and genealogy studies, photos for the opaque projector or films (if available), and MOST IMPORTANT OF ALL....devote more than three days to the unit. Right now I anticipate at least one week for the unit.

the one week will be a climax to the unit, and prior to that students will be exposed to all the reading materials I have accumulated for the school (some $250.00 worth of books, pamphlets and maps).

I had each student evaluate the unit. The most commonly reported criticism was that we should have spent more time on the family tree study with our guest, Brother Placid Gross, OSB, of Assumption Abbey.

However, I did get some comments such as, "Who really cares where we came from?" and "I have no interest in my ancestry." and "Old things like this bore me." "I'm not German-Russian."

These comments were, thankfully, in the minority and most of the students have either strengthened their interest in their family past or have a new-found interest in that area. I personally have taken on a great interest in my family.

Bibliography

Giesinger, Adam. From Catherine to Khrushchev. Winnipeg: A. Giesinger, 1974.

Sallet, Richard. Russian-German Settlements in the United States. Fargo, N.D.: Institute for Regional Studies, 1974.

Aberle, George P. From the Steppes to the Prairies. Bismarck, N.D.: Bismarck Tribune Co., 1963.

Rath, George. The Black Sea Germans in the Dakotas. Freeman, S.D.: Pine Hill Press, 1977.

Height, Joseph. Paradise on the Steppe. Bismarck, N.D.: N.D. Historical Society of Germans from Russia, 1972.

Stumpp, Karl. The German-Russians. Bonn, New York: Atlantic Forum, 1967.

All copies of the Heritage Review, the official publication of the NDHSGR.

SOCIAL STUDIES

Prepared by: Leslie Kramer
Hague High School
Hague, North Dakota, with a special section
by: Father William Sherman
Grand Forks, North Dakota

Designed for: Senior High School

Introduction

At a time in our history when we are being made increasingly aware of the many minority groups that exist in our country, it is only fitting that we recognize their existence and accomplishments as well. Through recent novels such as Roots, by author Alex Haley, people have come to value their identity and are taking pride in their personal heritage rather than being embarrassed by it.

Through the study of the German-Russian people it is possible to gain an understanding of all ethnic groups. The projects included here afford an opportunity for each student to share in this understanding by participating in a unique German-Russian experience.

Most people believe the history of North Dakota lies in the bonanza farms of the Red River Valley and the cattle ranches of the Badlands. Until recently very little attention, if any, has been given to those pioneers who settled the central portions of North Dakota. The study of our states history would certainly be more complete if we included the contributions made by the Germans from Russia.

TABLE OF CONTENTS

UNIT 1
Mapping Projects
Areas of Immigration..... 1a
Europe in 1789..... 1b
Migration Routes and Areas of Settlement..... 1c
German Settlements in the Odessa District..... 1d
German Colonies Founded 1787-1842 in Black Sea Region..... 1e
The Beresan Colonies..... 1f
German Colonies in Bessarabia..... 1g
German Colonies in the Crimea..... 1h
Gluckstal Colonies and Kutschurgan, Liebental Colonies..... 1i
Prairies of North America..... 1j
German-Russian Settlements in North Dakota..... 1k

UNIT 2
Construction of a Scale Model German-Russian Pioneer Home..
Prairie Architecture of the Russian-German Settlers..... 2a-7
Typical Floor Plan of a German-Russian House..... 2a
Front View..... 2b
Rear View..... 2c
Overhead View..... 2d
Typical Plan of a German Colonist Farmyard in Russia..... 2e
Directions and Materials Needed..... 2f,2g

UNIT 3
Making Brennmist (A unique German-Russian fuel.)
The Making of Brennmist..... a,b,c.
Directions for making Brennmist..... 3a

UNIT 4
Bread Baking Project.
Introduction..... 4a
Directions..... 4b

UNIT 5
Preparing a German-Russian Meal.
Introduction..... 5a
German-Russian Recipes..... 5a-5i

TEACHER INSTRUCTIONS

I Numbering System

1. In the upper right hand corner of each page is a number and letter. The number represents the unit. The letter represents a particular page in the unit.

2. Teacher instructions are printed on pages which are colored. These pages divide each unit.

3. Student materials are printed on white paper.

II Duplication

1. The colored as well as the white sheets can be duplicated if the teacher wishes.

2. The white sheets in each unit are those which need to be duplicated for student use.

3. A suggested method of duplication is the thermo-fax process and spirit masters.

4. Instructions given at the beginning of each unit tell the page and number of copies to be duplicated in each unit.

5. Most materials can be duplicated for a single class and used period after period.

6. It is advisable after duplicating a unit of material to staple each student packet.

III Grading

1. Involvement and motivation remain highest in group projects if the simulation is a competition. Rewarding the "best" builds enthusiasm.

2. A number of methods can be used to arrive at a grade. Each unit requires some type of written response, grades can be assigned to groups or to individuals depending on the assignment.

3. On some occasions allow the students to evaluate themselves. At other times it may be advisable to give a blanket grade to each student.

4. Whenever possible, include simulation subject matter on your tests.

LIST OF MATERIALS AVAILABLE

OFFICIAL PUBLICATIONS & PARTIAL LIST OF CONTENTS:

WORKPAPER NO. 1 - April 1971. Birth announcement. NDHSGR formally organized January 9, 1971. Xerox copies. 2.00 pp

WORKPAPER NO. 2 - September 1971. Convention issue. List of Charter Members to September. Aims of Society. 2.00 pp

WORKPAPER NO. 3 - March 1972. Settlements of Germans from Russia in Dakota. Chronicle of Kassel. Ancestral Research. Charter Members after September. 2.00 pp

WORKPAPER NO. 4 - September 1972. Deportation of Germans from the South Caucuses. Christmas in Siberia 1945. Down the Danube to Odessa. Colony of Helenental. Metzelsupp. 2.00 pp

HERITAGE REVIEW NO. 5 & 6 - A combined issue. June 1973. Centennial issue. Emigration to the U.S. To Nebraska. To Dakota. Letters & Diaries of a Danube Expedition in 1817. Deportation of Brimean Germans 1941. Pioneer Reminiscences. Black Sea Germans. Passenger List, 1873. 2.50 pp

HERITAGE REVIEW NO. 7 - December 1973. Founding of German Colonies in Russia. Migration to the Americas. Emigration to the Dakotas. History of the Dakota Frei Presse. 2.50 pp

HERITAGE REVIEW NO. 8 - May 1974. Resettlement from Alexanderhilf to the Warthegau, 1944. May festival in the Crimea. Germans in Russia after 1914. Book Announcements. Genealogy. 2.50 pp

HERITAGE REVIEW NO. 9 - December 1974. Christmas issue. German Celebration of Christmas. Christmas in Western North Dakota. Dakota Freie Presse. Alsace Revisted. Reformed Colonies in South Russia. Pioneers on Two Continents. Jacob Schnaidt, District Secretary. Books 2.50 pp

HERITAGE REVIEW NO. 10 - May 1975. Tribute to Arthur Leno. Doomed to Death on the Danube. Reise Nach Europa, 1913-1914. Farm Tour of Russia. Arnold Ochsner, Shoemaker. Books. 2.50 pp

HERITAGE REVIEW NO. 11 - September 1975. The Schwabs at the Smithsonian Institution Folk Festival. Causes of Migrations to Russia and the New World. Homesteder Experiences. Life Experiences of Rev. Nuss. Family History. Books. 2.50 pp

HERITAGE REVIEW NO. 12 - December 1975. Christmas in the Volga Colonies. Christmas in the Black Sea Colonies. Christmas in a Slave Labor Camp. Bessarabia Revisited. Settlements in North America. Dakota Freie Presse. Passenger List. Books 2.50 pp

HERITAGE REVIEW NO. 13 & 14 - A combined issue. April 1976. A Mother Returns from Siberia. Dr. Stumpp Museum. A German family Looks at America. Bessarabia Revisited. Colonization in Russia. Passenger List. Books. 3.00 pp

HERITAGE REVIEW NO. 15 - September 1976. Canadian Issue. The Germans in Western Canada. Russlanddeutsche in British Colombien. Colonization Policy of Alexander 1. First Emigration to America. Labor Service in Russia. Verlorene Heimat. Historical Sketch of St. Peter's Parish. Passenger List. 3.00 pp

HERITAGE REVIEW NO. 16 - December 1976. Christbaum & Christkindel. News from Germany. Items from the Dakota Freie Presse. Congregational Church in South America. The Great Catherine the Great. History of Lichtental, Bessarabia 1834-1940. Founding of German colonies in Odessa District. Family History. 3.00 pp

HERITAGE REVIEW NO. 17 - April 1977. German Passport Records 1808-1809. Items from the Dakota Freie Presse. Deutsche Bauern in der Krim 1806-1941 (German Farmers in the Crimea 1806-1941). Founding of German Colonies in Odessa District. Promotion of Immigration to Dakota. Books. Family History. Passenger List. 3.00 pp

HERITAGE REVIEW NO. 18 - September 1977. German Farmers in the Crimea 1806-1941. Mennonitische Post. Items from the Dakota Freie Presse. Rosamucka. Culture - Political Correspondence. Friedland, Gate to Freedom & Hope. Impressions of a Soviet-German Lady. USSR Exit Permits. Passenger List. 3.00 pp

HERITAGE REVIEW NO. 19 - December 1977. German Colonies in South America. Items from the Dakota Freie Presse. The Bashtan: Pride of the Steppes. Important Dates in History of German-Russians in America. German Farmers in the Crimea. Exterminate the Clergy. Family von Falz-Fein. Passenger List. 3.00 pp

DER STAMMBAUM NO. 3 - 1974. Surname Index & Current Members who Completed & Returned Family Data Sheet by January 1975. 2.00 pp

DER STAMMBAUM NO. 4 - Surname Index of Current Members. Published 1976. Letter from Hoffnungstal, Odessa, January 1922. Family History. 2.50 pp

DER STAMMBAUM NO. 5 - Surname Index of Current Members. Published 1977. Ancestral Research. Name Game. Kassel Annahme. Family History. 2.50 pp

BOOKS:

FOOD 'N FOLKLORE - 1976. A collection of long-time favorite recipes which have been passed from mother to daughter for generations. Step-by-step photographes. Home remedies. Household hints. 5.00 pp

SONGS WE LOVE TO SING - 1977. Folk songs, hymns, Christmas carols, patriotic songs. Words & music. German & English. 3.50 pp

EXPERIENCES FROM MY MISSIONARY LIFE IN THE DAKOTAS - Rev. Peter Bauer. Translated by Armand & Elaine Bauer. Experiences of a Reformed Church missionary in the Dakotas & Loveland, Colorado. Photos. 47 pages. 2.50 pp

RUSSIAN-GERMAN SETTLEMENTS IN THE UNITED STATES - Richard Sallet. Translated by Dr. La Vern J. Rippley & Dr. Armand Bauer. 1974. Geographical distributions of Russian-Germans in the United States. Names and location of colonies in Russia. More than 300 pages with illustrations and maps. 10.00

FATEFUL DANUBE JOURNEY - Friedrich Fiechtner. Originally published in Germany in 1818, published again in 1970. Translated by Col. Wenzlaff in 1973. A true account of an 1817 emigration down the Danube to the port of Ismail. Taken from the diary of one of the emigrants. 80 pages. 4.00

THE GERMAN COLONIES IN SOUTH RUSSIA 1804-1904, Vol. II - Rev. Conrad P. Keller. Published in Odessa 1914. Translated by A. Becker, M.D. 1973. Describes the Beresan Colonies: Landau, Speier, Sulz, Karlsruhe, Katherinental, Rastadt & Munchen. 294 pages with maps. 9.00

HOMESTEADERS ON THE STEPPE - Dr. Joseph S. Height. 1975. A cultural history of the Evangelical-Lutheran colonies in the Odessa area: Alexanderhilf, Bergdorf, Fruendental, Gluckstal, Grossliebental, Guldendorf, Hoffnungstal, Johannestal, Kassel, Lustdorf, Neuburg, Neudorf, Peterstal, Rohrbach, Waterloo and Worms. 431 pages with illustrations and maps. 10.75

PARADISE ON THE STEPPE - Dr. Height. 1972. Third reprint available in January 1978. A cultural history of the Catholic colonies in the Odessa area: Selz, Kandel, Strassburg, Mannheim, Elsass, Landau, Speier, Selz, Katherinental, Rastadt & Munchen. 411 pages with illustrations & maps. 10.50

FROM CATHERINE TO KRUSHCHEV - Dr. Adam Giesinger. 1974. A two-century history of the German colonists in Russia. Hardships of the immigrant years, building an empire, abrogation of privileges, Russification measures, persecutions, famines, wars, purges, and liquidation of the colonies. Survivors in Russia. Relatives in the Americas. 443 pages. 11.50

THE BLACK SEA GERMANS IN THE DAKOTAS - Prof. George Rath. 1977. A history of the Black Sea Germans, their migration from Germany to Russia and their settlement in the Dakotas. 435 pages. 12.75 pp

THE VOLGA GERMANS - Fred C. Koch. 1976. The first definitive and most comprehensive history of the Volga Germans. 365 pages. 14.75

FROM THE STEPPES TO THE PRAIRIES - Msgr. George P. Aberle. 1964. A history of the German emigration to Russia. The Black Sea Catholic colonies. Emigration to America and resettlement in North Dakota. 120 pages. 6.00

MIRACLE OF GRACE & JUDGEMENT - Rev. Gerhard P. Schroeder. 1974. Experiences of his family and their struggle for survival during the Russian revolution. From his diaries. 7.50

NESTOR MAKHNO - Victor Peters. Life of an anarchist who harassed the German settlers in Russia. 4.00

ALL THINGS COMMON - Peters. The Hutterian way of life. 6.00

IN THE CENTURY OF PROGRESS - Rev. Erick Kaempchen. An autobiography of a Reformed Church pastor among the Germans from Russia in North Dakota. 1.00 pp

PRAIRIE POEMS - Prof. Arnold Marzolf. 1974. The spiritual quality of Marzolf's poems reflect his love of the land and his deep regard for the people of the prairies. Paperback. 3.50

AS A MENNONITE OF PIONEER ANCESTRY - Esther Dirks Herman. Early Homestead life in South Dakota. Illustrated. Kennelsworth passenger list. 4.00

PIONEERS ON TWO CONTINENTS - Col. T. C. Wenzlaff. The Oschner-Griess history and genealogy. 139 pages with illustrations. Paperback. 6.00

KLANGE DER SEELE--Rath. A collection of german poetry. Paperback. 2.50

SCHRIFTTUM UBER DAS DEUTSCHTUM IN RUSSLAND - Stumpp. 1970. A 74 page bibliography of books and articles about Germans from Russia. Most of these are Germans. Items in English are printed in English. 3.00

FOLKSONGS OF OUR FOREFATHERS - Dr. Height. A collection of 150 favorite German folksongs of the Black Sea Germans. Forty songs with English translations. Many illustrations and annotations. 170 pages. 5.00 pp

MAPS:

1. Colonies in Bessarabia
2. Colonies in Odessa District
3. Colonies in the Crimea
4. Localities in Wurttemberg, Baden, Pfalz & Elsass from which the Black Sea Germans emigrated. 1.00

Postage each .25

OTHER:

Centennial Medal commemorating the arrival of the first Germans from Russia to Dakota Territory 1873-1973. 2.00

NOTE CARDS with envelopes. Three styles from which to choose. 1. Sod house; 2. Ladies wearing shawls, carrying hymn books; 3. Kitchen scene. Man seated at table, lady slicing bread. 10 cards to packet 1.00

Postage each .25

TEACHERS INSTRUCTIONS

UNIT 1 Mapping Projects.

Object: Familiarize each student with the countries of origin, migration routes and areas of settlement (1763-1900s).

Time Allotment: Three or four class periods

Procedure:

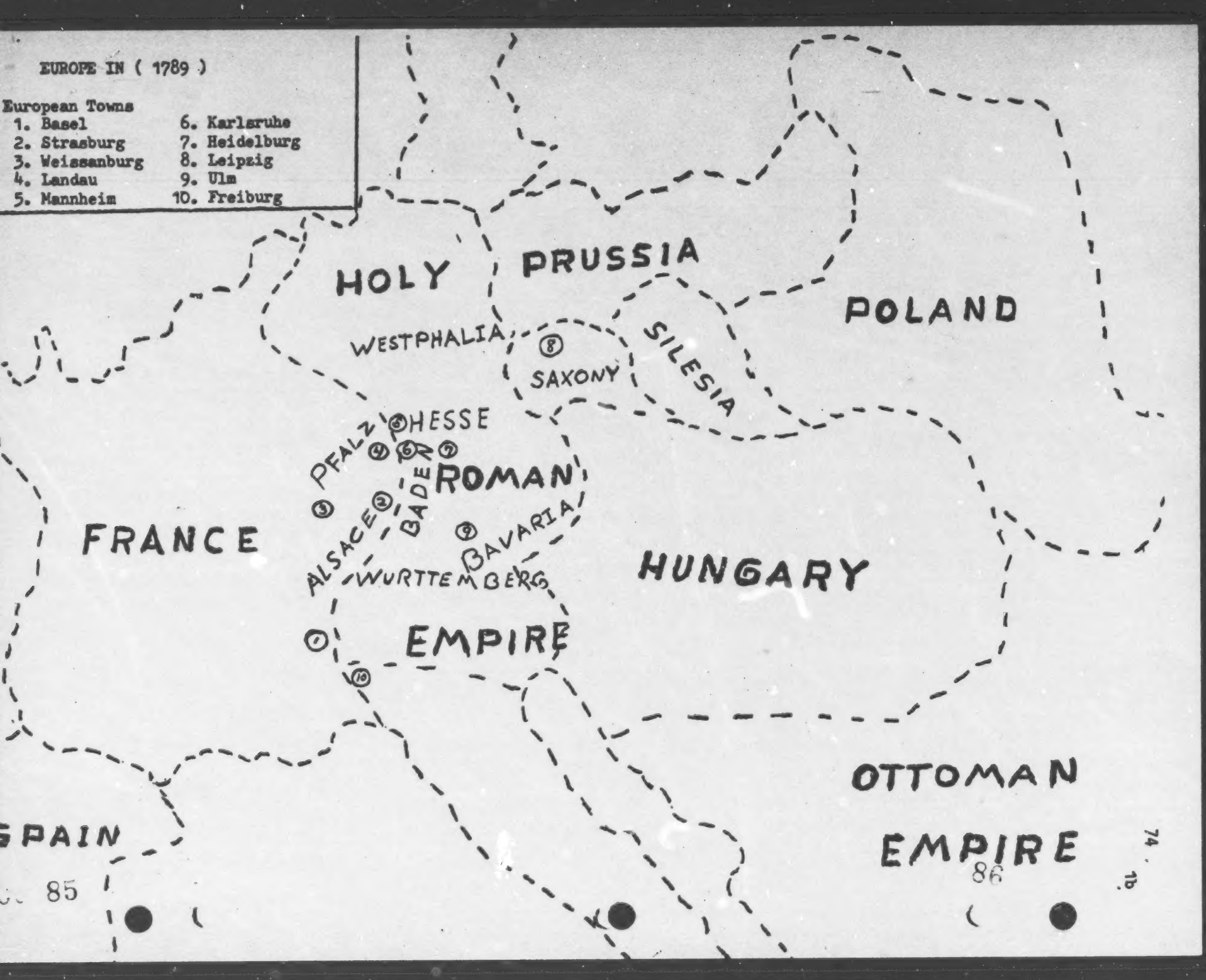
1. Duplicate pages 1a through 1k for each student.
2. Using a large world map at the front or your class room, go through the countries of origin, migration routes and areas of settlement with each student following along on their duplicate maps pages 1a, 1b, and 1c.
3. Divide the class into 6 groups. Provide each group with a sheet of tag board 36" by 24". Divide pages 1d, 1e, 1f, 1g, 1h, 1j among the groups with each receiving one. Assign each group the task of enlarging their map to fit the tag board. Allow as much time as you deem necessary.
4. Have each group prepare a written report pertaining to that group of germans shown on their maps.
5. After completion have each group appoint a spokesman to give a short talk relating to the subject matter that they researched.
6. Encourage competition and involvement-have the students vote for the map that is the most well done-award winners.

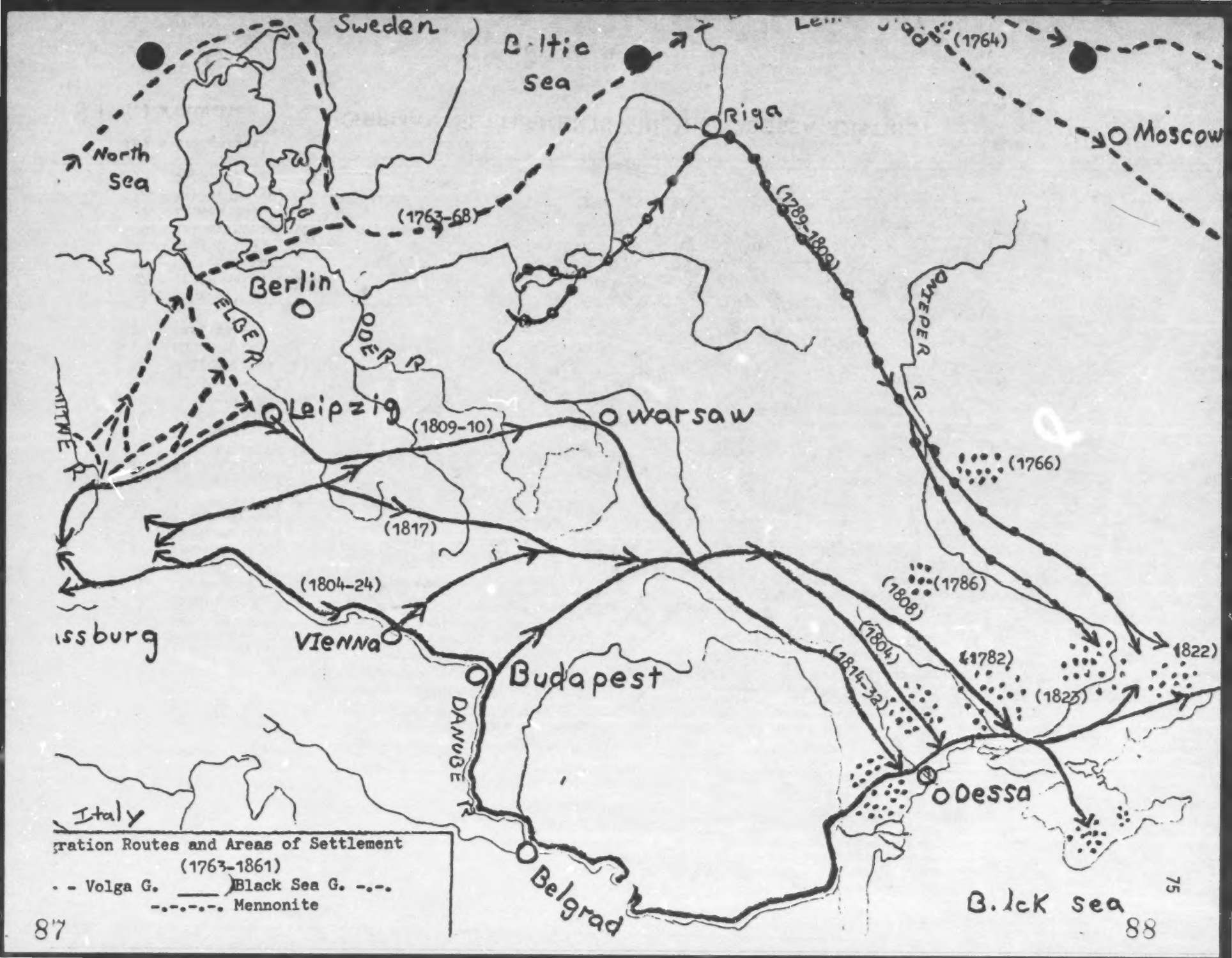
Alternative Procedure:

1. Distribute a copy of each page to every student.
2. Assign to each student the task of preparing a report on the German-Russians from the time they left Europe to the time they arrived in the United States.

AREAS OF IMMIGRATION

Europe to Russia -- 1700s to 1800s
Russia to North and South America --1800s t
190C


EUROPE IN (1789)
European Towns
1. Basel
2. Strasburg
3. Weissanburg
4. Landau
5. Mannheim
6. Karlsruhe
7. Heidelburg
8. Leipzig
9. Ulm
10. Freiburg
HOLY
PRUSSIA
POLAND
WESTPHALIA
SAXONY
SILESIA
PFALZ
HESSE
BADEN
ROMAN
ALSACE
BAVARIA
WURTTEMBERG
FRANCE
HUNGARY
EMPIRE
OTTOMAN
EMPIRE
SPAIN
85
86
74.


Sweden
Baltic sea
North sea
Riga
Moscow
(1764)
(1763-68)
(1789-1809)
Berlin
ELBE R.
ODER R.
DNIEPER R.
Leipzig
Warsaw
(1809-10)
(1766)
(1817)
(1804-24)
(1786)
(1808)
(1804)
(1814-32)
(1782)
(1822)
(1823)
Vienna
Budapest
DANUBE R.
Odessa
Belgrad
Italy
Black sea
gration Routes and Areas of Settlement
(1763-1861)
- - Volga G. ____ Black Sea G. -.-.
-.-.-.-. Mennonite
87
88
75

Prepared by T. C. Wenslaff

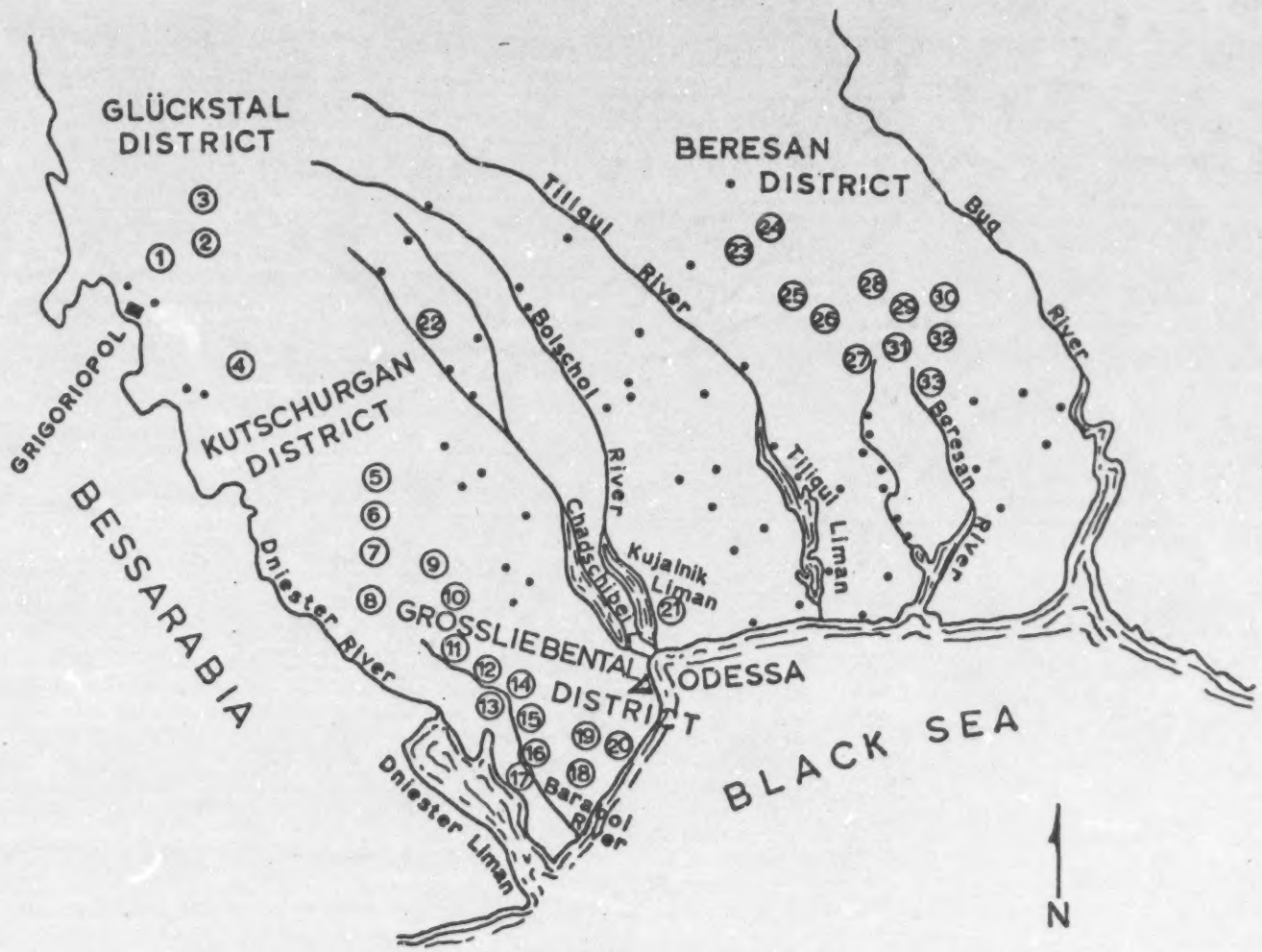
○ = Mother Colonies

• = Daughter Colonies

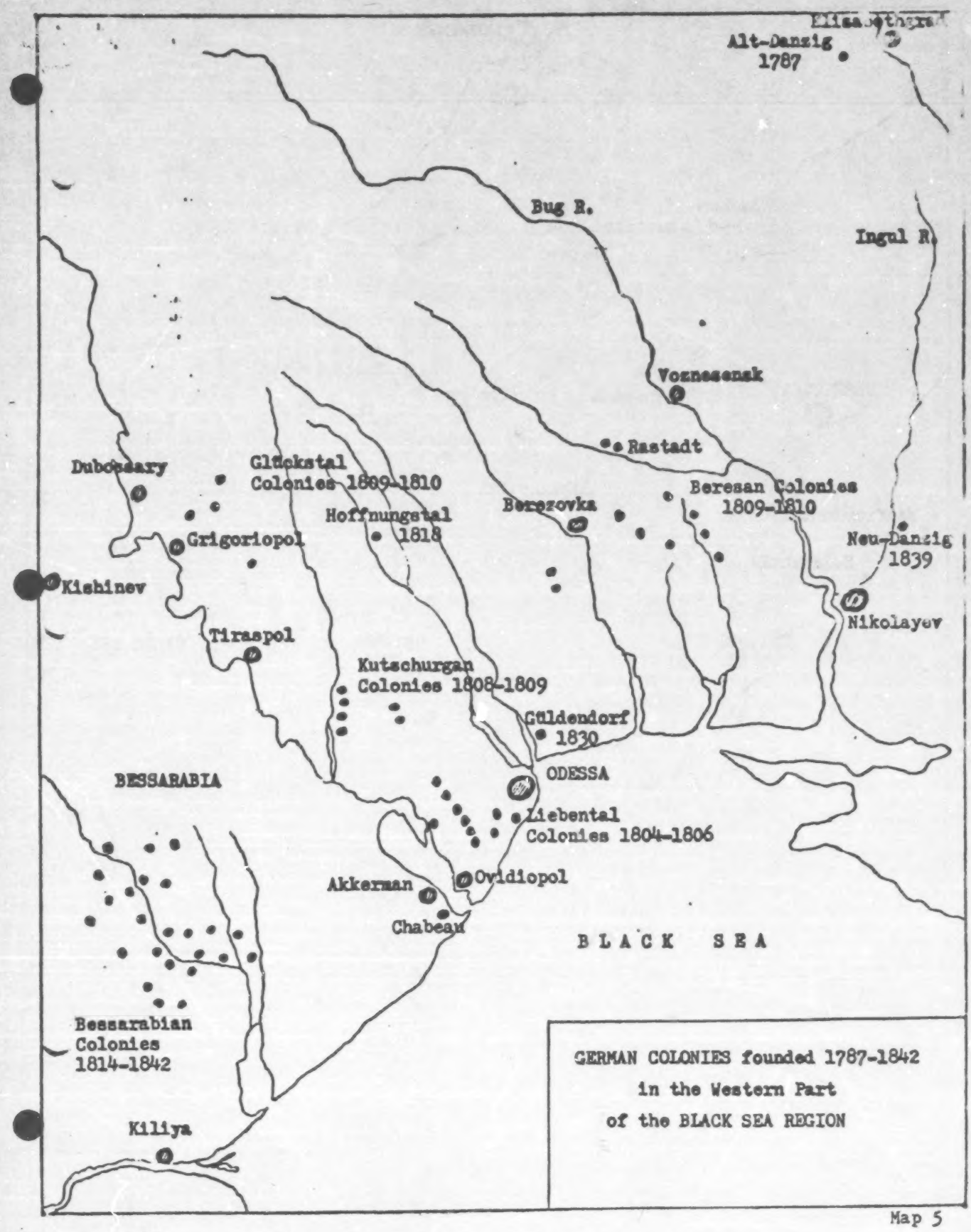
1. Glückstal (E)
2. Neudorf (E)
3. Bergdorf (E)
4. Kassel (E)
5. Strassburg (C)
6. Baden (C)
7. Selz (C)
8. Kandel (C)
9. Elsass (C)
10. Mannheim (C)
11. Freudental (E)
12. Peterstal (E)
13. Franzfeld (C)
14. Josefstal (C)
15. Mariental (C)
16. Neuburg (E)
17. Alexanderhilf (E)
18. Grossliebental (E)
19. Kleinliebental (C)
20. Lustdorf (E)
21. Güldendorf (E)
22. Hoffnungstal (E)
23. München (C)
24. Rastatt (C)
25. Worms (E)
26. Rohrbach (E)
27. Johannestal (E)
28. Waterloo (E)
29. Speyer (C)
30. Katharinental (C)
31. Landau (C)
32. Karlsruhe (C)
33. Sulz (C)

(E) = Evangelical

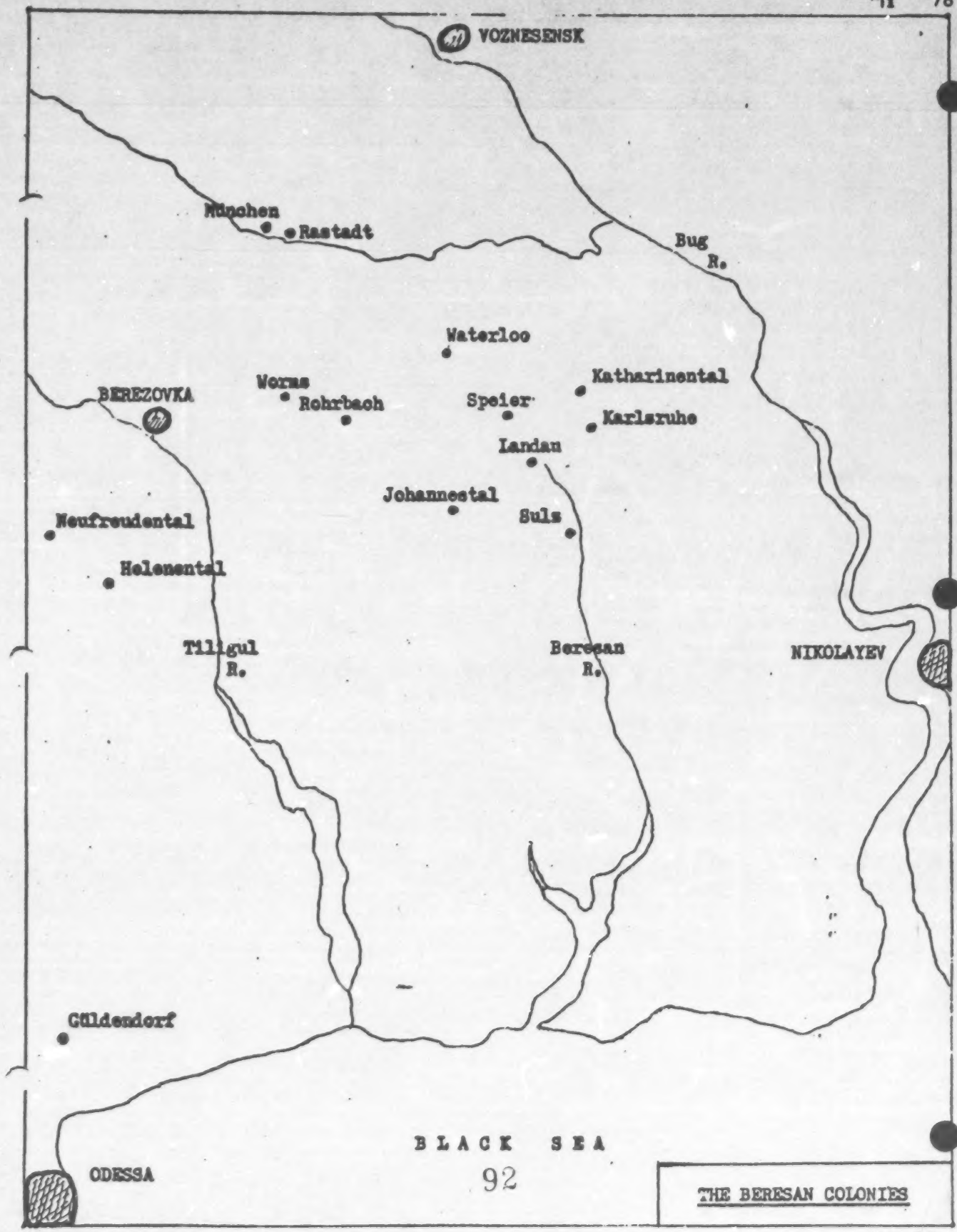
(C) = Catholic



GERMAN SETTLEMENTS IN THE ODESSA DISTRICT


Alt-Danzig
1787
Bug R.
Ingul R.
Voznesenak
Rastadt
Dubossary
Glückstal
Colonies 1809-1810
Hoffnungstal
1818
Grigoriopol
Kishinev
Berezovka
Beresan Colonies
1809-1810
Neu-Danzig
1839
Nikolayev
Tiraspol
Kutschurgan
Colonies 1808-1809
Güldendorf
1830
ODESSA
BESSARABIA
Liebental
Colonies 1804-1806
Akkerman
Ovidiopol
Chabeau
BLACK SEA
Bessarabian
Colonies
1814-1842
Kiliya
GERMAN COLONIES founded 1787-1842
in the Western Part
of the BLACK SEA REGION

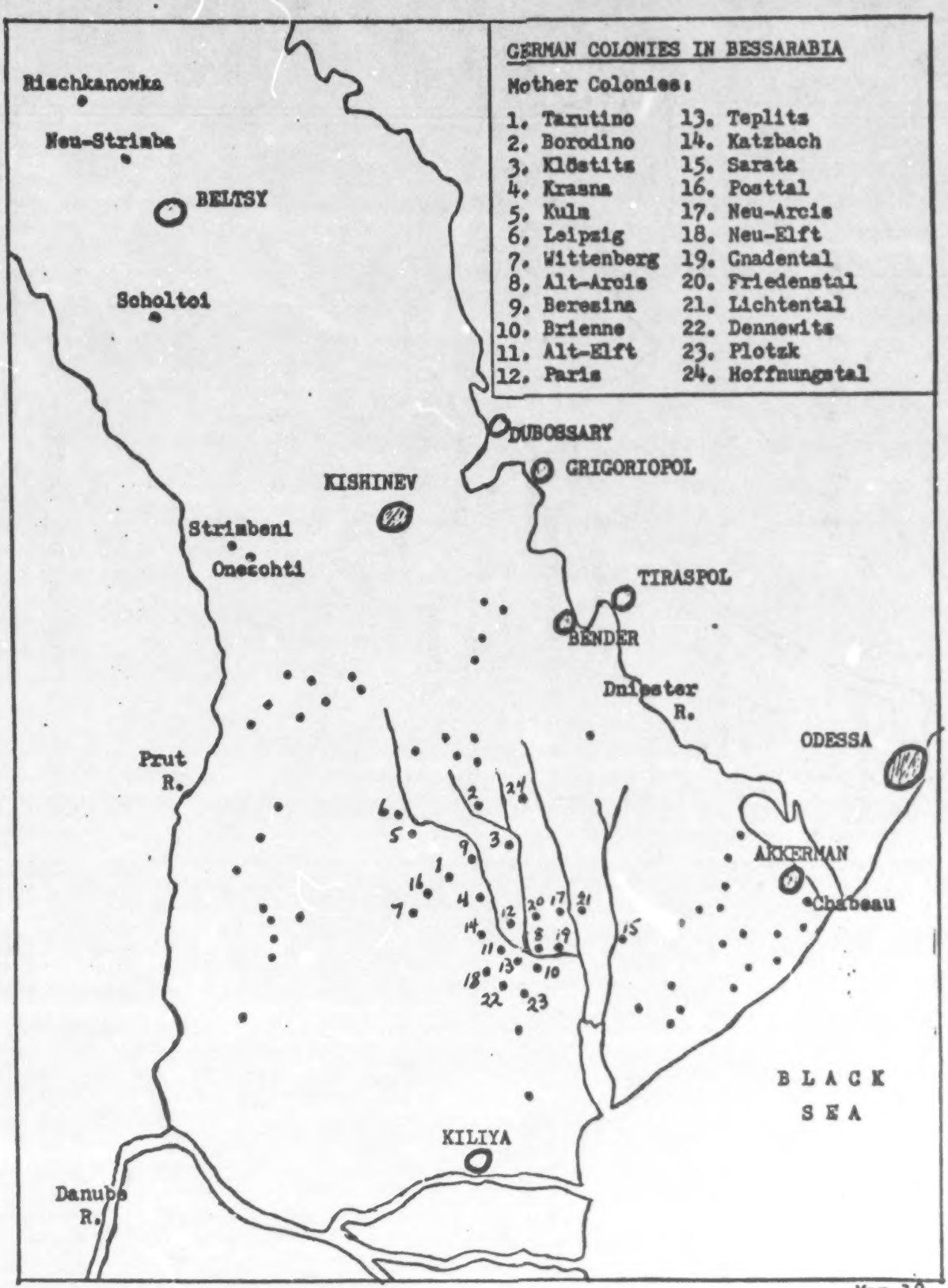
Map 5



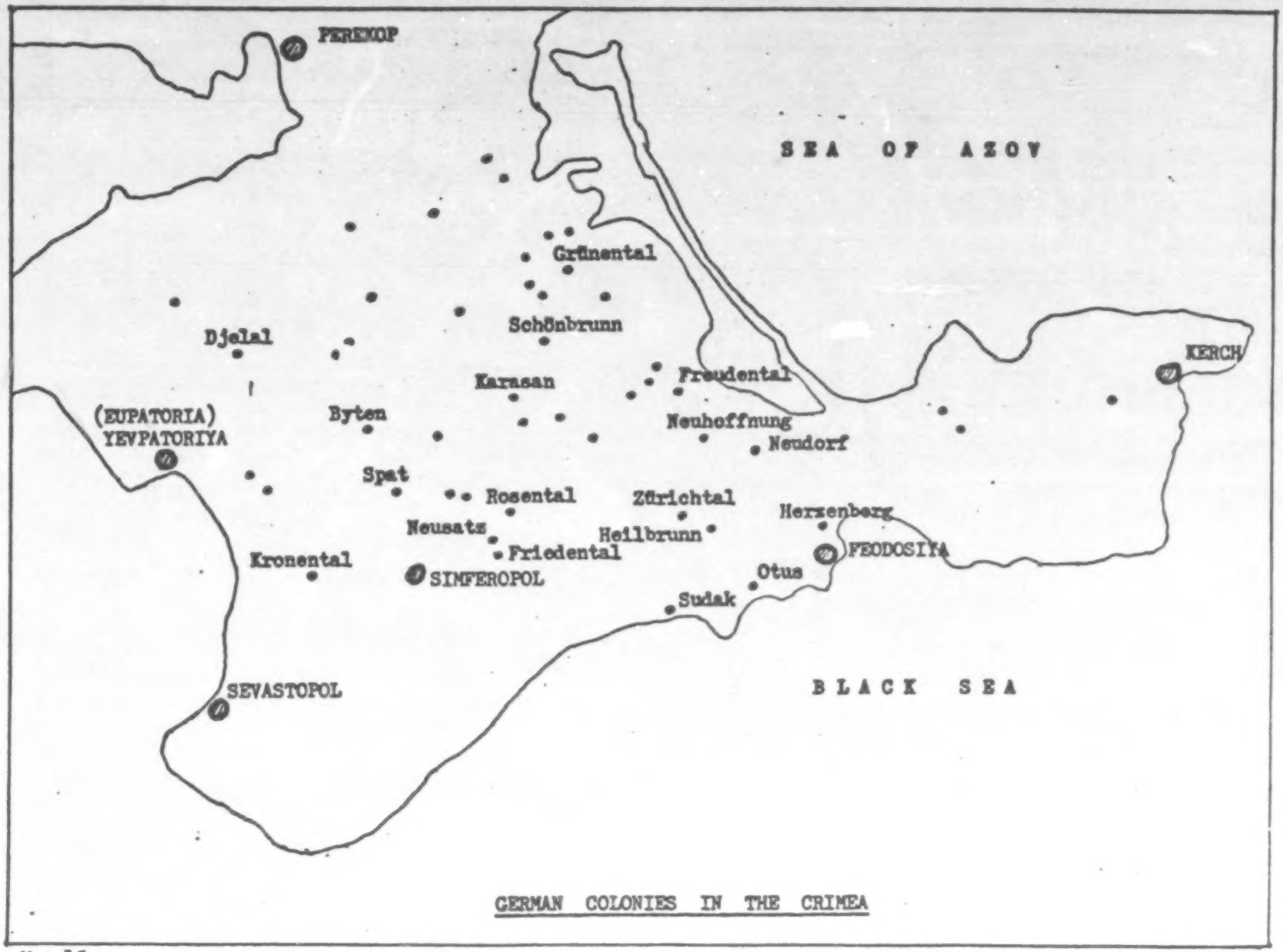
92

THE BERESAN COLONIES

Map 17

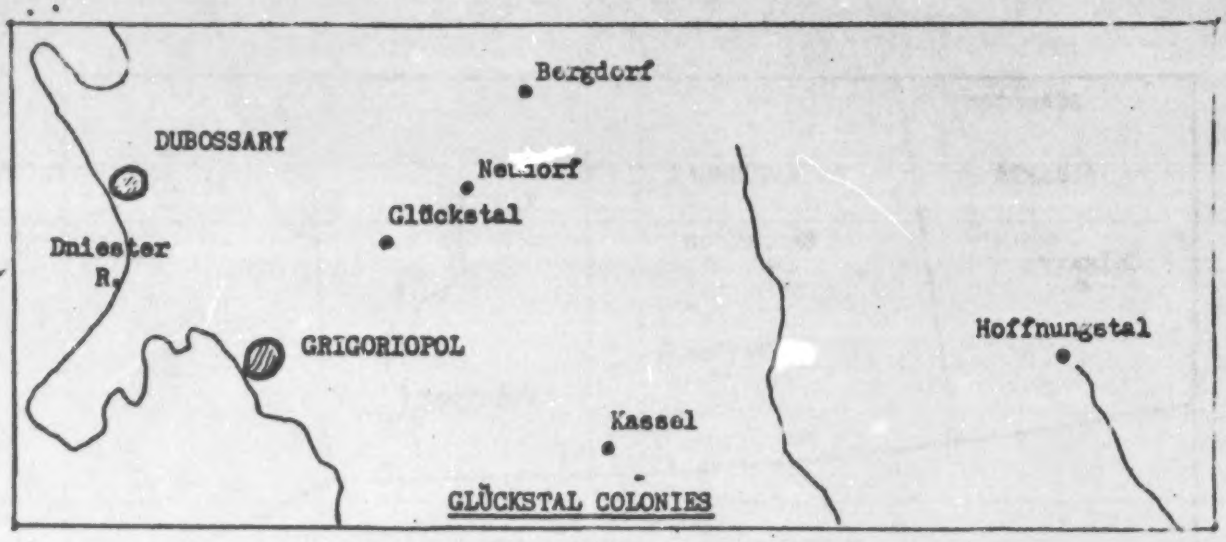

GERMAN COLONIES IN BESSARABIA
Mother Colonies:
1. Tarutino
2. Borodino
3. Klöstitz
4. Krasna
5. Kulm
6. Leipzig
7. Wittenberg
8. Alt-Arcis
9. Beresina
10. Brienne
11. Alt-Elft
12. Paris
13. Teplitz
14. Katzbach
15. Sarata
16. Posttal
17. Neu-Arcis
18. Neu-Elft
19. Gnadental
20. Friedenstal
21. Lichtental
22. Dennewitz
23. Plotzk
24. Hoffnungstal
Rischkanowka
Neu-Strimba
BELTSY
Scholtoi
DUBOSSARY
GRIGORIOPOL
KISHINEV
Strimbeni
Onesohti
TIRASPOL
BENDER
Dniester R.
ODESSA
Prut R.
AKKERMAN
Chabeau
BLACK SEA
KILIYA
Danube R.

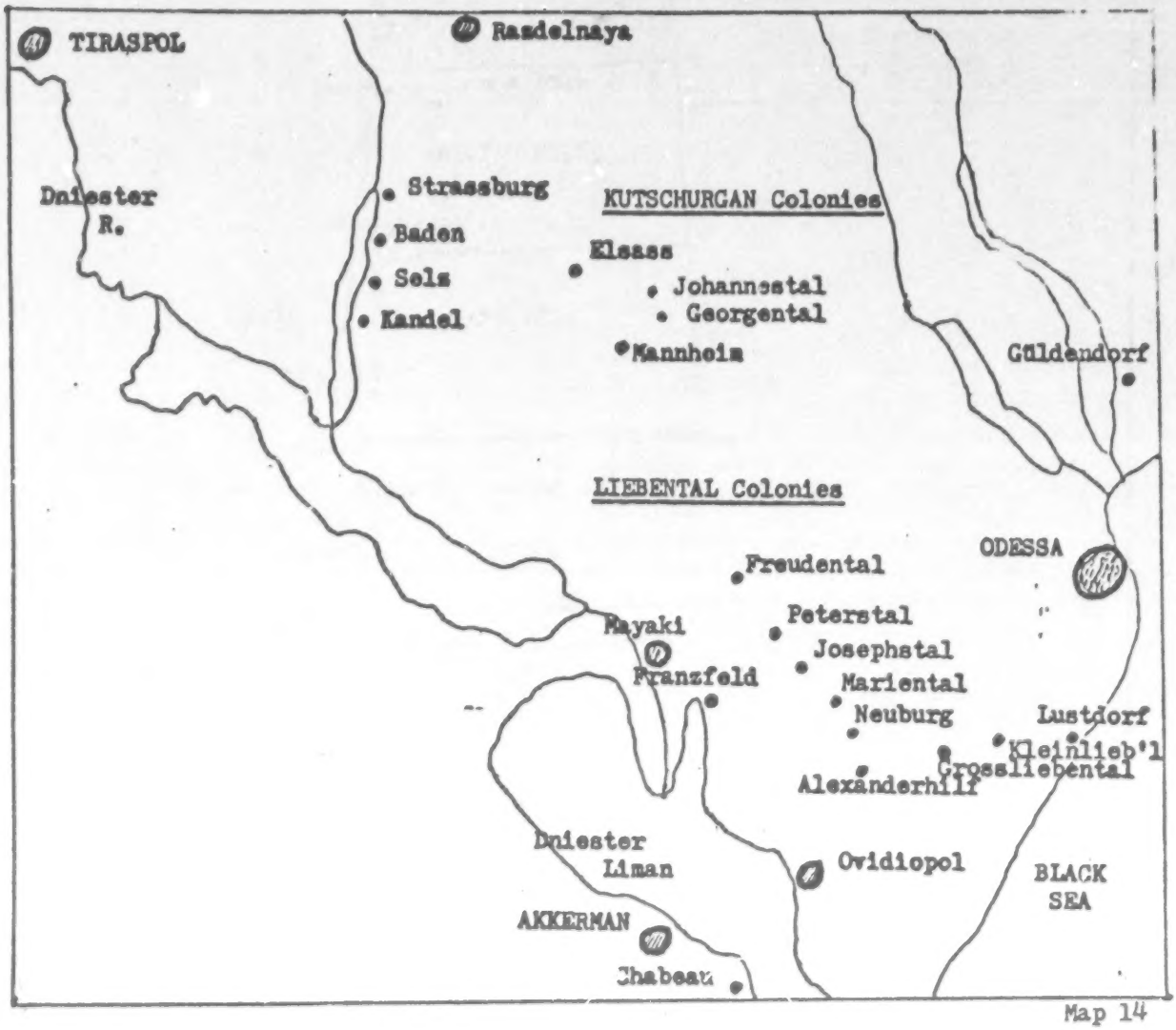
Map 18



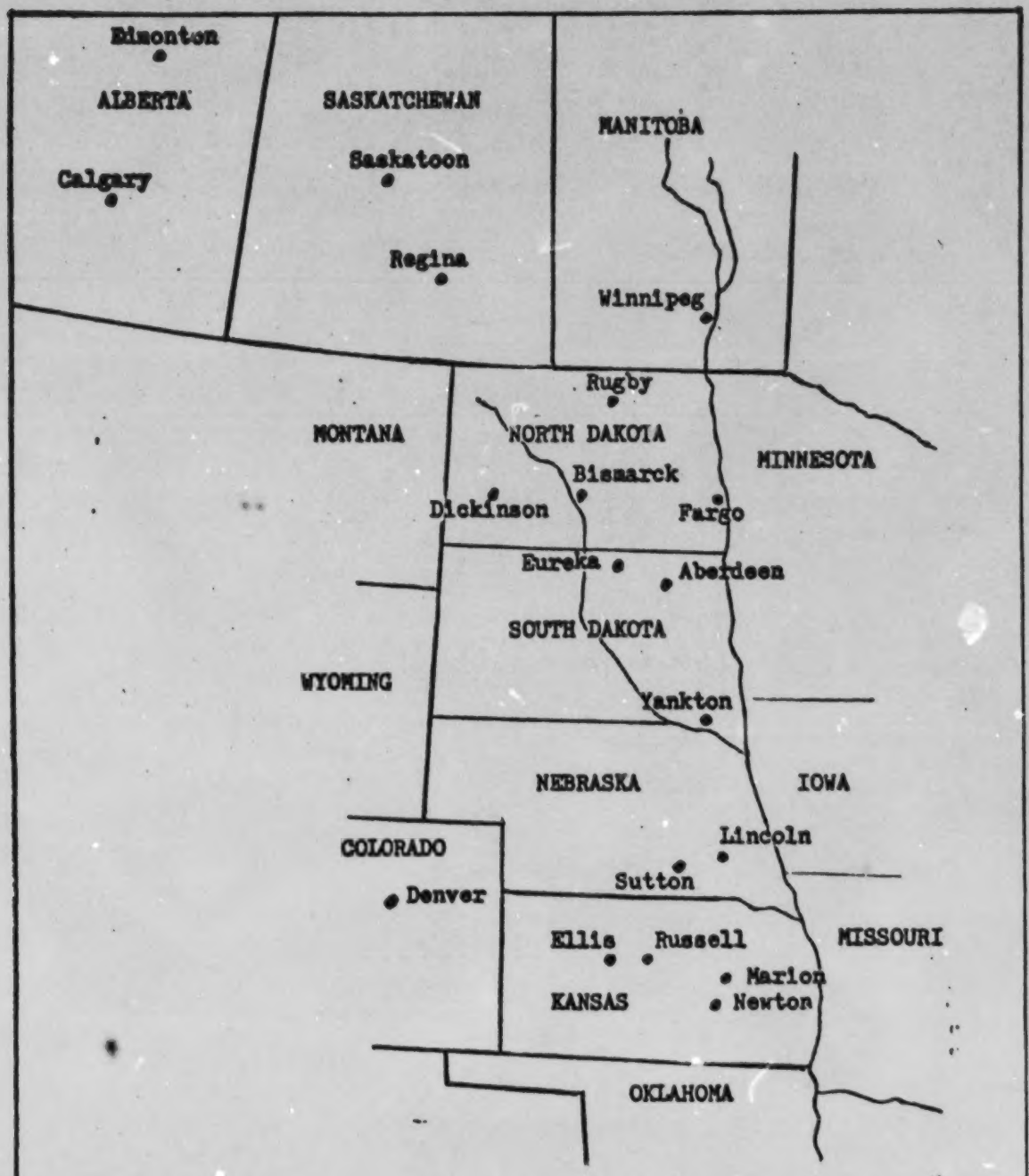
GERMAN COLONIES IN THE CRIMEA

Map 15


Bergdorf
DUBOSSARY
Neudorf
Glückstal
Dniester R.
GRIGORIOPOL
Hoffnungstal
Kassel
GLÜCKSTAL COLONIES


TIRASPOL
Rasdelnaya
Dniester R.
Strassburg
Baden
Sels
Kandel
KUTSCHURGAN Colonies
Elsass
Johannestal
Georgental
Mannheim
Güldendorf
LIEBENTAL Colonies
ODESSA
Freudental
Mayaki
Peterstal
Josephstal
Franzfeld
Marienthal
Neuburg
Lustdorf
Kleinlieb'l
Grosslieb'l
Alexanderhilf
Dniester Liman
Ovidiopol
BLACK SEA
AKKERMAN
Shabeau

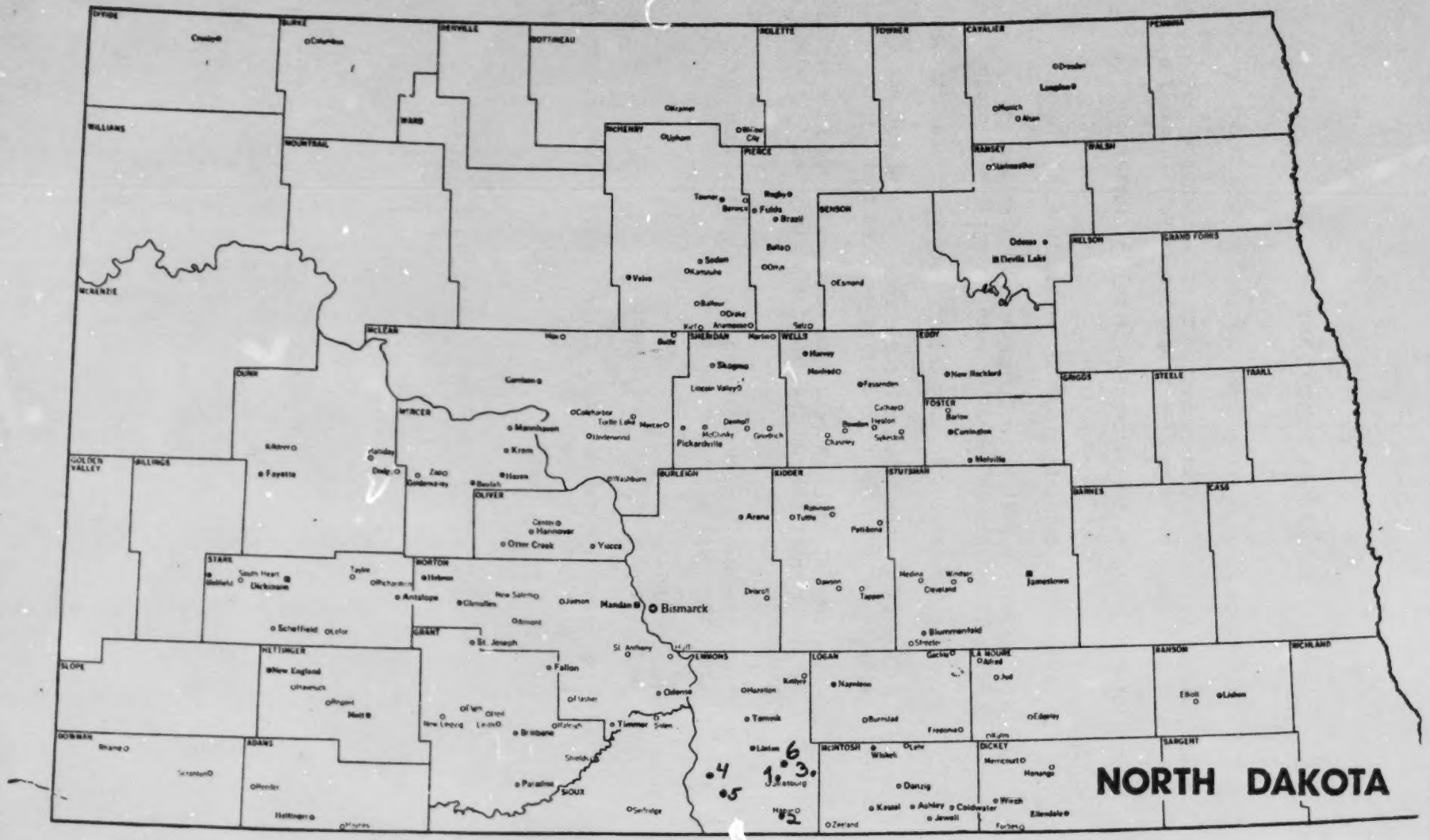
Map 14



THE PRAIRIES OF NORTH AMERICA

which attracted thousands of Germans from Russia

Map 27



EARLY SETTLEMENTS IN EMMONS COUNTY

TEACHERS INSTRUCTIONS

UNIT 2 Construction of a Scale Model German-Russian Pioneer Home.

Object: Allow each student the opportunity to participate in the planning and building of a unique German-Russian dwelling.

Time Allotment: Left to the discretion of the instructor.

Procedure:

1. Divide the class into groups of two to four.
2. Duplicate the article on German-Russian Architecture by Fr. William Sherman and distribute a copy to each group.
3. Duplicate pages 2b, 2c, 2d, 2e, 2f, and 2g for each student.
4. Have each group construct a scale model of a German-Russian clay house using the instructions provided them.
5. After completing the model, have each group appoint a spokesman to give a short talk on the experiences they had in building the house.
6. Place the models on display and have the class vote for the three they feel are the most well done.

Alternative Procedure:

1. Duplicate page 2e for each student.
2. Have each student construct a scale model of a German homestead as they existed in Russia.

PRAIRIE ARCHITECTURE OF THE RUSSIAN --- GERMAN SETTLERS

BY WILLIAM C. SHERMAN

A National Heritage, if transplanted to an alien setting, can be a fragile thing. The way of life of many of the immigrant groups who arrived on these American shores has all but disappeared. Successive decades of living in the New World has eroded even the most substantial of customs and the most ancient of traditions. The German people who came from Russia were not exempt from these forces and, though more durable than other such groups, have nevertheless lost many elements of their centuries old tradition.

There still exists, however, a part of their culture which stands as a permanent witness to their way of life --- a special type of housing --- a thick-walled earthen house which marked the Russian-German settlements from Kansas to the Canadian Prairie Provinces.

A house is a testimony to the family that builds it, with its various years of struggle and success. But it is also a monument to a people with their collective experiences, their migrations, their values and their achievements. The special songs, dialects, food, and even religion of a minority group can fade under the impact of the massive waves of the adopted nation's prevailing life patterns, but luckily, a building is somewhat more permanent, it can be preserved and a special effort is required to destroy it.

The house form of the Germans from Russia is distinctive, unique and un-mistakable; yet like the quiet and humble people who build it, in America it has been misunderstood and ignored.

Coming from the wooded regions of southern Germany; the colonists who migrated to Russia's Black Sea area over 150 years ago found themselves in a land devoid of timber. Vast plains of open grasslands greeted them. Their early accounts, and those of some of the earlier German settlers in the Volga region, mention their bewilderment as they experienced for the first time the contrast between the barren steppes of Russia and the comfortable valleys and forests of the homeland. A whole new set of living techniques was to be required of them in this starkly different land.

And so it was that the migrants from Germany were forced to look to the local Ukrainian and Russian inhabitants for assistance in erecting a dwelling that would ensure survival. "Wood is so expensive here, the early colonist couldn't build their homes after the German style of architecture," says the unidentified letter writer in Fateful Danube Journey. The government was sympathetic and soldiers often assisted the new arrivals in erecting their first primitive and very Russian homes. First settlers

arriving sometimes in mid-summer, often spent the first winter in crude dugouts or in half underground rooms covered with branches and reeds or turf. These earthen lodges were and still are called "semeljanka", by Eastern Europeans. An early Volga Germans resident called "graves of the living."

When time permitted, the new colonists built a house that was above ground and more sophisticated, though again entirely of earth, and composed either of layers of clay or of sunbaked brick. (Here it is necessary to go into certain amount of detail in order to show the reader that these same techniques were brought to North America). The first type of construction consisted of a puddled course of clay with or without rocks thrown at random into the mixture. The walls being raised successively from tier to tier. The second type consisted of a clay mixture fashioned into large sized bricks which, after drying in the sun for several weeks, were thereupon erected into walls and gabled using the same clay for mortar and for interior and exterior plaster. When stone was used, a third method was utilized. The walls were built of rocks chosen for their more or less uniform shape and placed one upon the other, clay was used as mortar and also as interior plaster. Finally, and perhaps some time later, a row of wooden forms about waist high, were erected and clay was poured into them and tampered into place. After the clay was dry, the forms were raised leaving a tier of wall, and the process was repeated until the walls had reached the desired height.

Thus, there seems to have been four basic construction methods, all borrowed from the local Russian inhabitants...the puddled course of clay with occasional mixture of rock rubble, the adobe type of clay brick, the stone house with clay mortar and the rammed earth style. The finished house, in every case, was a substantial building with walls more or less two feet thick, plastered with clay and "white washed" with lime to give a stucco effect that was most pleasing to the eye.

A fifth and less frequent variation was used by some early German settlers; a type of wattle-and-daub which consisted of upright poles interspersed laterally with sticks and saplings in a lattice-work kind of structure. Clay was daubed onto the framework until the walls reached the desired thickness.

Clay was the basic ingredient in the construction technique, but the clay was the basic part of a mixture of straw, manure (Mist), water and, if necessary a bit of sand. A century's old "recipe" with room for individual preferences, detailed the proper proportions of each ingredient. The end product was a most durable substance. (In North Dakota some abandoned adobe structures similar in construction have survived several decades of rain and winter without serious deterioration.)

The floor plan of the early homes was simple: an elongated rectangle one room deep which was divided in half if there were to be two rooms. The entry was through the kitchen and there was a parlor-bedroom (Vorderstube) on the street side. If there were to be three rooms, the rectangle was divided somewhat equally into three parts with the entrance and kitchen in the middle and the parent's room (Vorderstube) facing the street and the children's room (hinterstube) on the opposite side of the house. In the early decades, in the Black-Sea area, a stable and a storehouse were often

attached to the building and consisted of an extension added to the wall of the Hinterstube. The Russian practice of using an entryway or antechamber (Vorhausl) became a standard feature of the colonist's houses. It was formed by partitioning the front part of the kitchen or by the addition of a small external room or sometimes of clay in front of the kitchen door.

The long axis of the building, at least in the Black Sea region was almost invariably oriented east and west, for the most prominent streets were laid out in a north-south direction. Often there were no windows in the west wall but the long southern exposure had several windows. A minimum of windows were in the north, and they were invariably in the kitchen. The entrance was on the south side of the dwelling. A Russian clay bake oven (Backofen) occupied almost a fourth of the space in the kitchen and provided heat for the entire building. In some cases the older people slept on the extended ledges above the oven, though this was more common among non-Germans. The floor was of clay, the roof consisted of a ridge pole (Firstbaum) made of a substantial log, with smaller poles for rafters upon which thatch or branches and clay were applied to form the roof. The German colonist houses generally had gabled roofs, in contrast to their Russian neighbor's hip roof. The attic was used for storage of grain or fruit and vegetables.

In Russia, it seems that the contribution of German craftsmanship during these early days was most apparent in the parts of the buildings which involved the use of wood. The Ukrainian influences, the major ones, were those features of the architecture involving the use of earthen materials.

Within a few decades, most of the German villages achieved a certain degree of economic comfort. The now well-adjusted settlers could look to more permanent types of housing. Here again, the scarcity of wood and local weather conditions dictated a continued use of the thick-walled clay type of construction, but affluence did make possible larger, more comfortable multi-room houses. In the Black Sea region a generous rectangular building was often erected, and this time the rectangle was divided crossways into three parts and laterally into two. This formed a six-room house, two rooms deep, with the kitchen and its impressive Backofen behind the interior Vorhausl a parlor (Staatstube) on the street side, with a bedroom to the rear and a parlor and bedroom on the opposite side of the kitchen. In some cases, especially in the Volga region, the rectangle was cut into four squares with the kitchen on the left front and the parlor to the right and the bedrooms to the rear.

These later houses in the Volga region usually were made of log and, in more recent times, of frame lumber. In the Black Sea villages, they were made most often of stone and clay or of adobe brick, and were embellished at the corners, along the footings and under the eaves, with either pilasters or raised trim-like paneledges, fashioned in the clay exterior plaster. These decorative features were painted blue, red and other bright colors and they contrasted sharply with the white-washed walls. At the ends of the gabled roofs might be found a final of horses' heads in the German tradition, or small abstract emblems of Russian origin. In the more elegant homes, the earth and thatch roof gave way to tile and, at the turn of the century, to sheet-iron panels. Kiln-fired brick became

available at that later date.

Which of the various architectural features mentioned above were "borrowed" from the Russians and which were of German derivation? It is safe to say that even though stone and earthen houses were known in some parts of Germany, the extensive use of clay in its various forms was essentially Russian. The use of clay "Backofen" is certainly of Russian origin. The floor plan of the one-room deep original houses would seem to be of Russian origin but the multiple room two-room deep houses may well be a type of house found in contemporary Elsass and Baden and other German provinces, though Ukrainian houses of similar period also show the interior entry way and the tripartities divisions.

The German settlements in Russia stretched in scattered fashion from the Caucasus to the Carpathians and from the Black Sea to the Volga, so it is obvious that the details mentioned are only generalizations and that many variations of style and methods were present. For further details see the excellent article by J. Schnurr in the Heimatbuch, 1967-68, pp. 1 to 64, and also Joseph Height, Paradise on the Steppe, pp. 55-57 and 119-127. A most valuable exposition of contemporary Ukrainian domestic architecture is P.G. Yurchenk's Narodnoe Zilische Ukranie Gosudarstenoye, published in Moscow in 1941.

The movement of the German settlers from Russia to the United States and to Canada is well documented and familiar to the reader. Parallels between the American migrations and the earlier movements to Russia are immediately apparent...the offer of free land, the publicity and recruiting programs of various agents, the first reports of "scouts," and finally the waves of migrants in search of new land and opportunity. Part of the parallel; however, was the arrival of the Germans for a second time on a frontier that was very much like that of the steppes of Russia. Early American accounts speak again of the bewilderment of the newcomers as they looked for the first time upon the treeless grasslands and the endless horizons of the Great Plains. Old timers often spoke of those days when the women would cry in the night as they remembered the comfortable villages of Russia. But this time it was different, for they were now well prepared to handle the challenge of the prairies. A hundred years of adaptation to the Russian prairies had given them the cultural tools to live and even flourish under these new and difficult circumstances. It can be said with certainty that all the immigrant groups that came to North America Great Plains, the Germans from Russia were best equipped to survive and prosper in that unique semi-arid region. History will show that their ethic of hard work, their tightly knit family system and their ability to garner their needs from meager resources enable them to keep their land and maintain their numbers in an unparalleled degree during the initial homestead difficulties, the years of isolation, the periods of low agricultural income and the dry and desperate days of the 1930's.

Perhaps the best example of their adeptness in handling the American prairie frontier was their buildings---the thick-walled Russian style house and barn structure. Other homesteaders, too, had their ways of building a home. Anglo Saxons and "Old Americans" erected the "claims shanty," a type of prairie dwelling necessitating the purchase of relatively expensive

building materials from rail-head merchants. One inch of wood seperated the inhabitants from 100 degree Fahrenheit summer heat and 20 below zero Fahrenheit with winter winds. This was hardly a satisfying solution to prairie domestic life. Northern European newcomers with a log cabin tradition would build log cabins, but few settlement areas were near the rivers and lakes which alone could provide the necessary logs. An admirable American solution was the sod-house structure, built of turf turned over by a breaking plow and stacked in layers to form primitive walls. But these were temporary and fragile dwellings lasting normally, some say, only six to eight years. Furthermore, they were subject to settling and deterioration when the root structure dried and they were especially prone to damage from rodents and sparrows. The German clay building style was without peer among the buildings which attempted to cope with the environment of the Great Plains. Only the adobe dwelling of Spanish and Indian origin which cowboys and the military brought into the same area could be considered a possible rival.

The Russian-German settlers' home, that amalgam of a thousand years of Ukrainian tradition and a hundred years of German skills, was most suitable to the environment. The first summer might have seen the German newcomers using the traditional dugout, and for the first year or two an American sod house might be erected, but soon adobe structures, rammed earth puddled clay and stone-clay houses dotted the German settled regions. These were to be their permanent homes. Here was a house that could be built without the aid of skilled carpenters and bricklayers, one that could be built with the expenditure of only a few dollars for window glass, hinges, a stove pipe and a few boards for doors and furniture. Here was a low-slung, one story house that followed the prairie contours and was warm in winter and cool in summer. Its east-west orientation positioned the entrance and windows to the south. The single small window in the north wall and the absence of windows to the west diminished the cold fury of winter's prevailing winds. The "vorhausl" with its double door design kept the cold drafts from the family's living space. The deep recessed windows let in the low winter sun and kept out the near vertical rays of July and August. The earliest houses often had clay brick ovens which retained heat and radiated warmth into the entire house throughout the long winter nights.

Grass fires were a constant menace in much of the Great Plains, and here was a building that was virtually fire-proof. Also, a solid foundation and durable the corners made it difficult for rain or frost to undermine it or for cattle to break it down.

And if a person has a bit of the poet in his soul, here was a house that seemed to have been designed for the prairie landscape. This low horizontal lines were a perfect parallel to the wide horizons around it, and its elemental quality seemed to make it a gental extension of the earth itself. And it was durable. Many are still being lived in today, some of them over eighty years old.

In Kansas, where limestone was present, the rectangular four-room house of stone and clay mortar was common, though some two-roomed "semeljanka" were part of the earliest years. In South Dakota, the stone, the adobe brick and the rammed earth types of houses existed, sometimes there was the long,

one-room deep type of house and sometimes the rectangular. In North Dakota, all the various building techniques were used and all the basic floor plans were present. The stone and clay Hopfarf home at Fallon, North Dakota, is 120 feet long with barn and house attached to each other. The Kroll farmstead near Harvey is an excellent example of a rammed-earth building, being 65 feet long with the barn attached to the house. The Hutmacher home near Manning, North Dakota, still has the pole rafters upholding its thick clay roof (above which stands, in dramatic contrast, a television antenna). About 80 thick-walled clay type houses in North Dakota are still occupied and in excellent condition. At least a hundred more stand abandoned on the countryside. In Canada, the St. Joseph's settlement, near Balgonie in Saskatchewan, had both adobe brick and stone-clay structures. So also did the settlements of Germans from Russia in the vicinity of Saskatoon. After adding up the number of houses known to be still in existence, and after gathering the responses of older residents concerning the proportionate numbers that existed in earlier times, one may suggest that at least 20,000 houses of Russian-German style and fashion were built in the Dakotas and in Canada.

It is possible during a visit to some rural German communities in middle America to turn back the pages of time. Entering some of the homes, one passes though what is still called in the dialect, a Votheisel (vorhaus), ahead is the Kuche, to the right is a Vorstub (Vorderstube), and to the left is Hinnerstub (Hinterstube). A small Kellerlob is in the floor, a Schlofzimmer (schlafzimmer) is to the rear. In the corner of the parlor of Catholic homes is a Lieberherrgottseck and an Erstbaum (Firstbaum) may be visible among the sainscoting-styled Dach-brettle (Dachbretter) on the ceiling. Deep window sills give the white walls a certain bright and sculpturesque effect. The attic loft is used for storage, and entry to it is gained through an outside ladder or stairway. A Summerkuche (Sommerkuche), and a vaulted Hofkeller are in the yard. Occasionally a finial marks the end of the gabled roof. In the northern Great Plains, Yellow and blue (the Ukrainian national colors----the blue of the sky and the yellow of the fields of grain) are favorite colors marking the door and window trim, and contrasting with the white-washed walls of the low slung stucco-like building. There is present in the roofs, the modest windows and the wide walls, an overall sense of harmony and proportion that speak of a tradition of craftsmanship far older than that of the often haphazard construction forms of many nearby frontier farmsteads.

With a little imagination, one can forget the automobile and tractors parked in the yard and feel, to a certain extent, the flavor of life one hundred years ago on the Steppes of Russia.

Clay-type houses were less frequent in the towns and cities of the upper Midwest. Less than ten such town houses have been identified in the Dakotas as still being in use. As one would expect, they are more spacious in style, often two-storied and appear to be modeled after the more elegant colonist houses of the late decades in the Ukraine. Their floor plans are varied and they seem to have been often influenced by their non-German neighbors and reflect a more rapid acceptance of American values.

Churches, too, were made of clay, and were simple structures built by

local Russian-German farmers whose lack of pretention and honest skills brought forth a humble building of great beauty. The first church in Balgonie, Saskatchewan, was of clay and stone. A recent history book shows a surprisingly ample adobe brick church at some now forgotten location in South Dakota, replete with nave, apse and transept. Three stone and clay churches can still be found in North Dakota, and of the three, St. Peters and Pauls Church south of Hebron is still in use for regular religious services, and St. Andrew's Church, north of Zeeland is used for Sunday School purposes.

One feature of Russian life which might have made for easier times in the early days of the American frontier was the central-village type of settlement pattern, but this centuries-old practice of clistering the homes and barns in a central location with nearby grazing land and the more remote private fields had to be abandoned in North America. Originally an attempt was made to bring it about by the common purchase of town sites in Kansas and also in the St. Joseph's settlement of Saskatchewan, but with the passage of a few years it proved to be cumbersome and was not continued. The residential requirements for homesteading, and local precedent rules out the practice in most of America and the Russian-German farmer chose instead the rather lonely isolated farm home on the open prairie. Non-German observers of the homestead scene did notice a type of compromise, a tendency in some places for the German farmer to erect the farm and home buildings at the corner of the property where his land and that of his neighbors met. Thus an informal cluster of several homes came about; "just fat enough apart to keep the chickens seperate."

The stone walls that formed such-a prominent boundary around the home lots in Russia were rarely found in America. Early Kansas settlers built a few and occasional ones were present in the Dakotas, but frequently a rather low wood or iron picket fence took its place, such a substitute was observed in Russian-German settlements from Colorado to Saskatchewan.

The Germans erected barns and outbuildings that were fully as unique and distinctive as their home structures. This article has concerned itself with the home structures but the matter of farm buildings is a most interesting and perhaps even more complicated subject. It is interesting because the buildings are made with the same Russian-type materials as the houses, and have the same distinctive and unmistakable "old country" look. But it is complicated in that they seem to vary greatly in design and because so little printed information has been available concerning the early Ukrainian buildings and, to a lesser extent, the German structures. It has been said that the traditions of farmyard barn construction tend to be conservative, and, at least until recently they changed with less frequency than domestic housing. There are several hundred Russian-German barns still in existence. The subject awaits exploration by a student with time and interest.

As it is difficult to seperate the "German" from the "Russian" in the study of the Russian-German housing forms, so also, it is difficult, at this distance in time, to distinguish what the Russian-German bring from Russia and what might have been acquired through the observation of their non-German neighbors on the American frontier? The earthen roof is a good example of the problem. Long before the Germans arrived on the prairies,

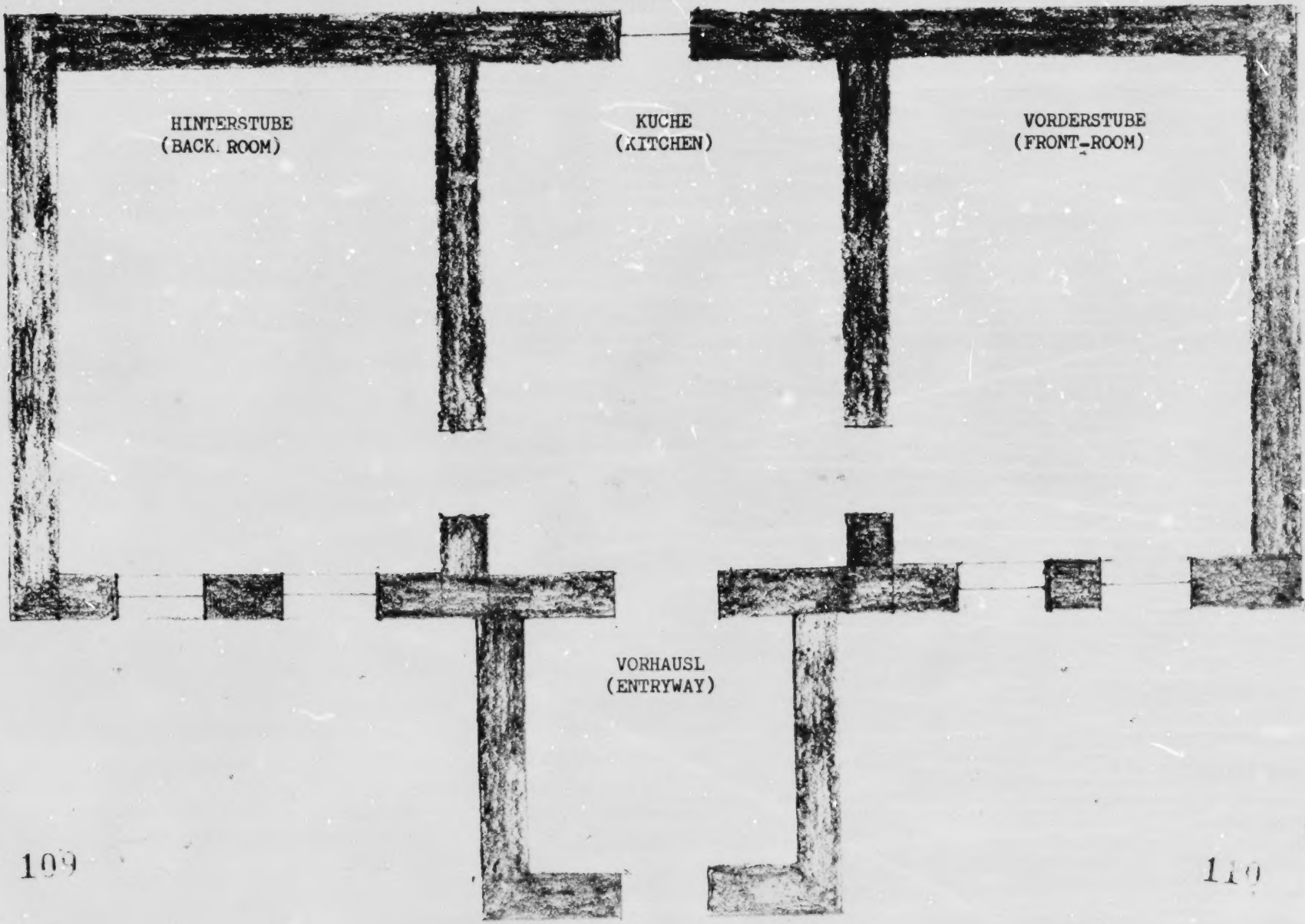
the sod house and the log cabins, which were being built by dozens of national groups, had a ridge pole much like the Ukrainian "Firstbaum". These early American roofs were also laced with cottonwood rafters and willow sticks and then covered with straw and dirt. In fact, the earth lodges of the upper Missouri Indians which Lewis and Clark observed on their journey to the Pacific in 1804 were built in the same fashion.

There thus seem to be almost universal forms of construction that tend to develop under similar though separate circumstances....the Indians adobe of the American Southwest, the adobe (clay, straw and sometimes manure) used to chink log cabins in much of America. The question, "Who borrowed from whom?" must be approached with caution and the investigator must be satisfied at times with some very tentative conclusions.

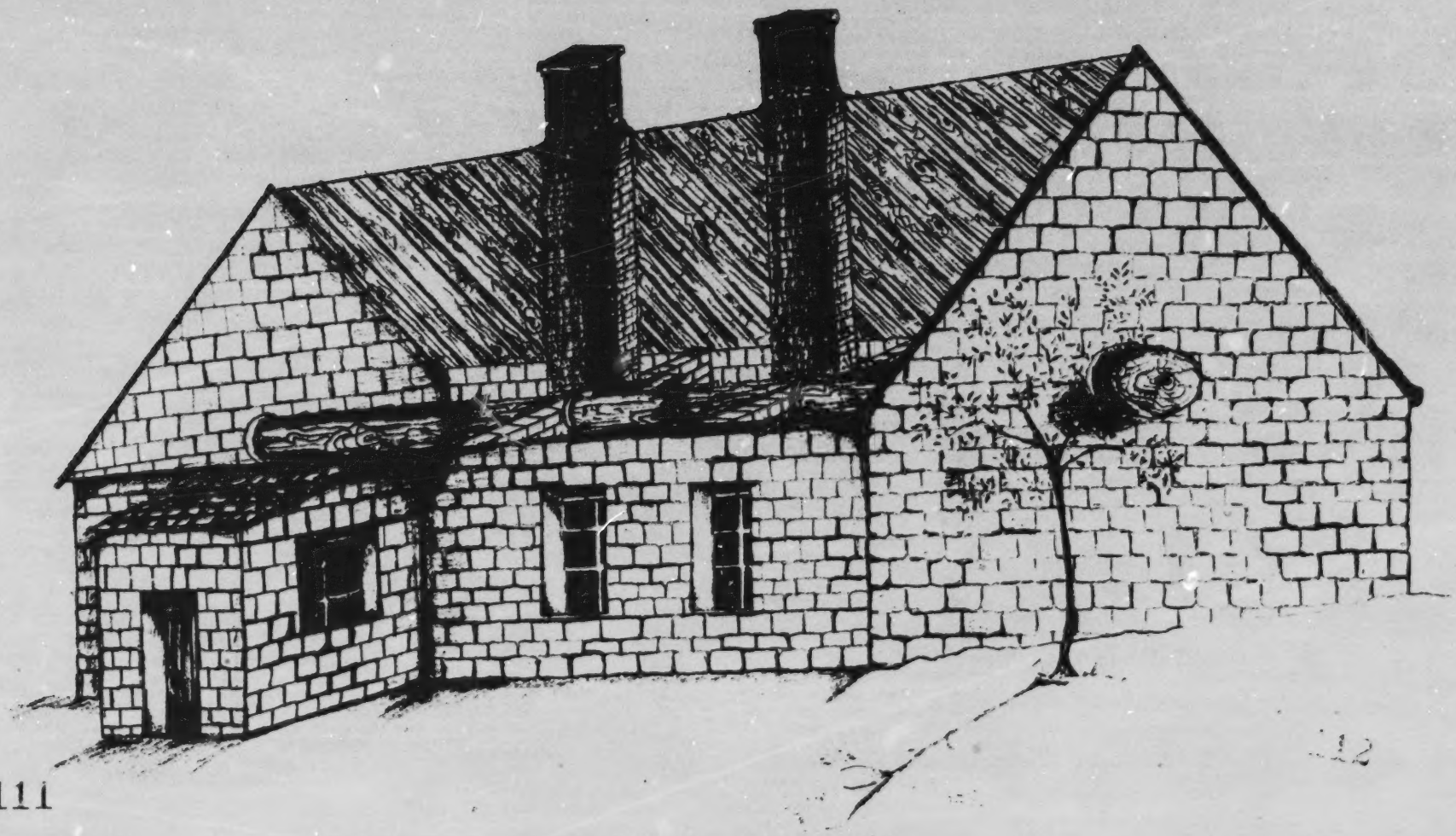
Any house, to a certain extent, is a monument to the family that erected it. Russian-German house stands as a shrine to its builders in a double sense. As a building, it reflects the special values of its makes: agrarian, utilitarian, durable, earthy and well adapted to both harsh and happy circumstances. In a wider sense, it is the history of its people written in large and permanent letters. The initial German heritage is present in its outlines and wooden structures. The many generations of Russians living are spelled out clearly in the materials and overall feeling. And today, the modifications brought about by first, second and third generation American living are present, seen in the machined siding and dormers and the porches which added to adorn the exterior.

But in a more subtle sense, the house reflects the history of the Russian-Germans as a people in the United States and Canada. Like its makers it was numerous and wide spread, but being in relatively remote regions far from the urban centers, it has been ignored. Like its makers, its very origins have been misunderstood, considered an Anglo-Saxon "sod house" by some and unworthy of study by others. History is now beginning to recognize that the Germans from Russia were a substantial part of the pioneer past of America's mid-western frontier. This ancient structure should now take its rightful place, along with the sod, adobe and log house, as one of America's great pioneer house forms.

TYPICAL FLOOR PLAN OF A GERMAN-RUSSIAN HOUSE



FRONT VIEW



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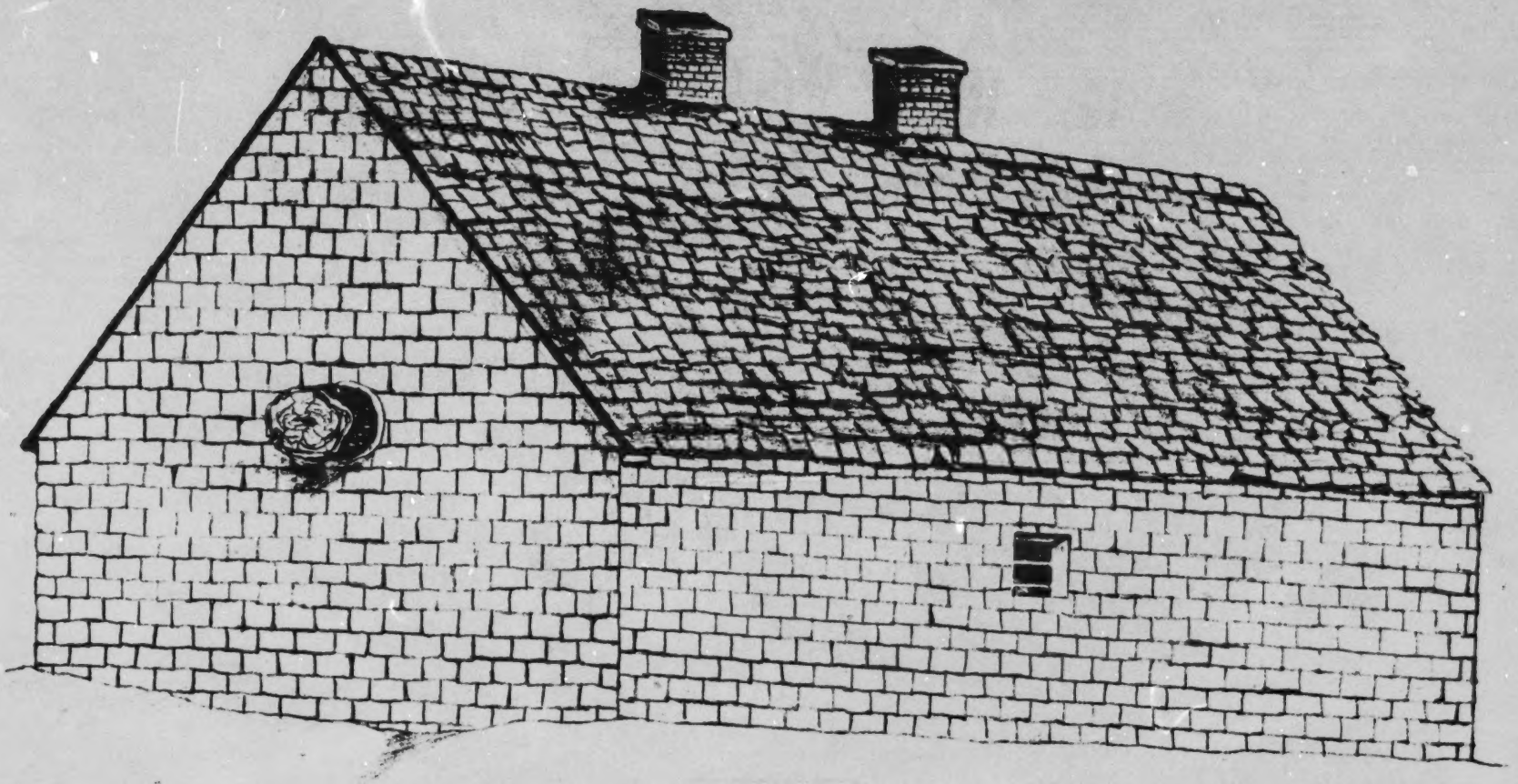
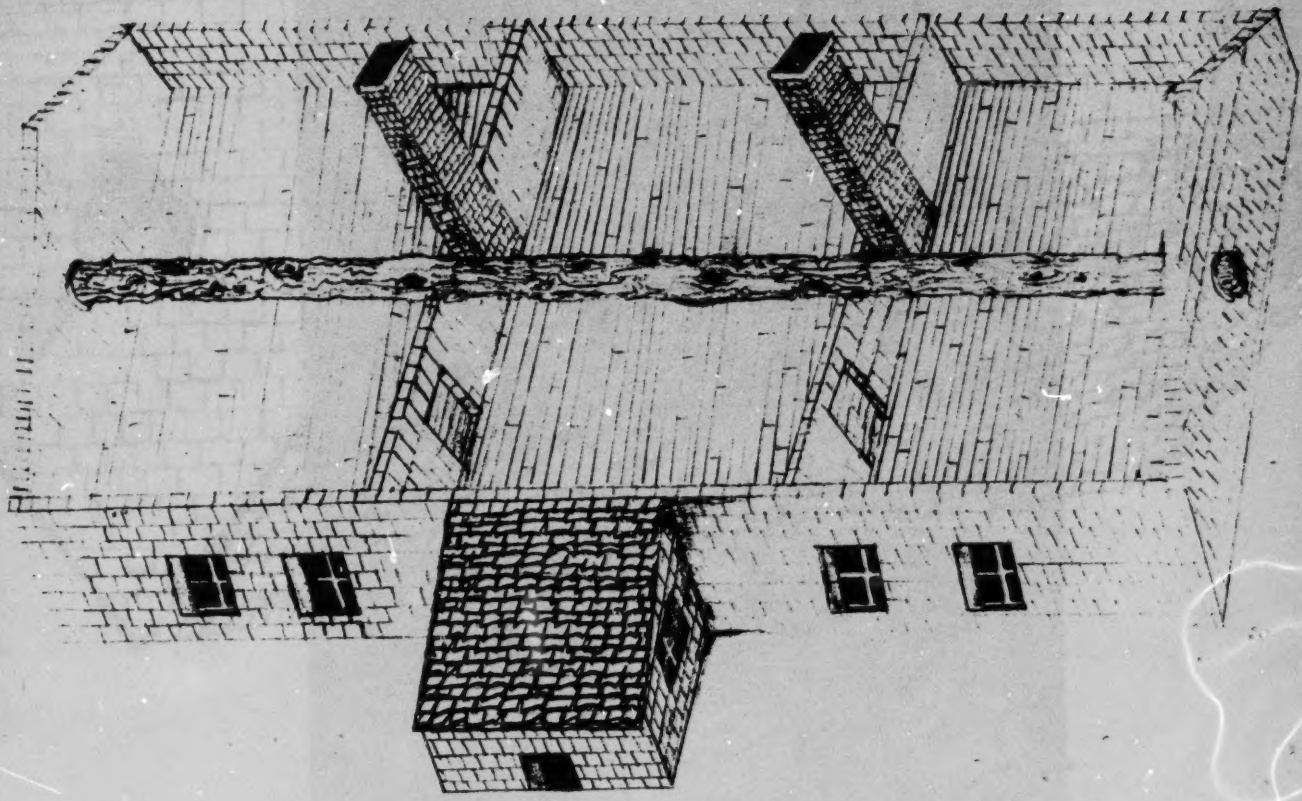
REAR VIEW



OVERHEAD VIEW



TYPICAL PLAN OF A GERMAN COLONIST FARMYARD IN RUSSIA

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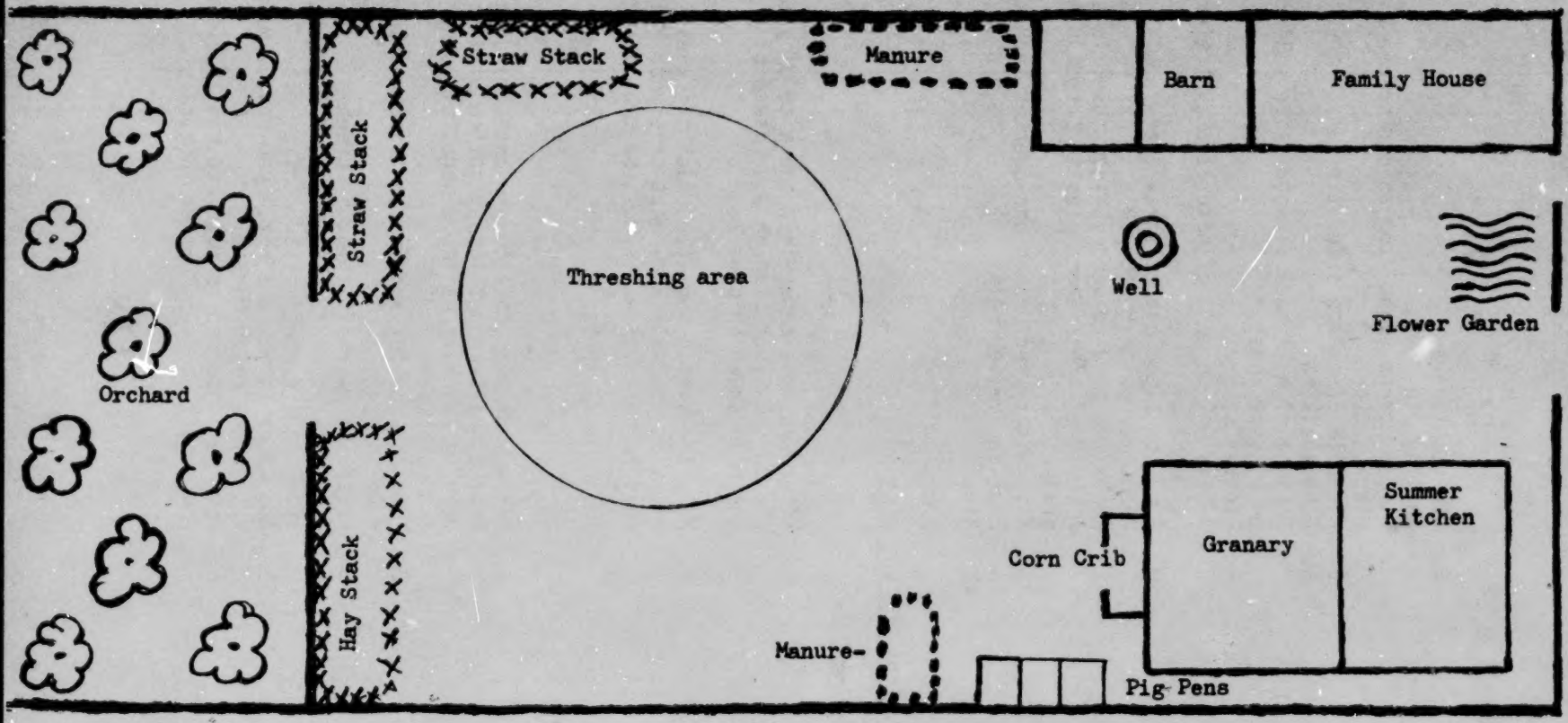


BUILDING A MINATURE GERMAN-RUSSIAN CLAY BRICK PIONEER HOME

Materials Needed

1. Old cookie tray
2. Rolling pin
3. A fine screen (made from an old screen window)
4. Pizza cutter
5. A couple of gallon sized tin cans
6. A baseball bat
7. A piece of half inch plywood (size will depend on size of model)
8. Plaster of paris
9. A five gallon pail of natural clay (refered to as "gumbo")
10. A gallon sized bag of straw chaff
11. About two hundred popsickle sticks
12. About two hundred wood splints (used in science lab)
13. A sheet of transparent plastic (used on overhead projector)
14. A straight tree branch one-quarter inch thick
15. Blue and yellow paint
16. Glue

Directions for Building

Preparing Base

1. After you have determined the size of your model, sketch the floor plan on your piece of plywood using the plan shown on page 2a.

2. Have the sketch show the exact thickness of your walls so you will know what size your bricks will need to be. The walls must be two feet thick to scale.

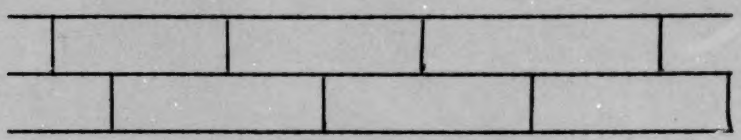
Making the Bricks

1. Allow your clay soil to dry until hard and chunky. Pour a small amount into a gallon sized tin can and using a baseball bat as a pedestal pound the chunks into a powder.
2. Take this powder and filter through a screen until fine as dust.
3. Filter straw chaff through screen.
4. Mix filtered chaff with screened clay until mixture is one third chaff to two thirds clay.
5. Add water to mixture until you have a manageable mud not unlike mason mortar.
6. Pour mud into cookie mold and smooth out with rolling pin, until about a quarter inch thick.

7. Lay a ruler across pan and cut mud into strips with pizza cutter. The width of your strips should be the same as the width of your walls. Make sure your lines are straight to insure uniform sized bricks.
8. Place pan in warm dry place and allow to dry.
9. Remove bricks from tray and file down rough edges.
10. Bricks are ready for use.

Laying Bricks

1. The mortar used to cement the bricks together is the same mixture used for making the bricks.
2. Mix mud until it is the same consistency as mason mortar.
3. Use same procedure in laying bricks, as professional mason.
4. Lay the corners first making sure you have perfect right angles.
5. Tie your bricks together by staggering each row as shown in sketch.



6. While laying the brick use a ruler to make sure your maintaining a uniform height.
7. Allow openings for your windows and doorways.
8. Cut your tree branch the exact length of house.
9. After the walls are completed lay the branch length wise in the center and on the top of the walls as pictured on page 2d.
10. Build the end walls to a center peak.
11. Build two chimneys one in each of the center walls to rise an inch above the roofs peak.

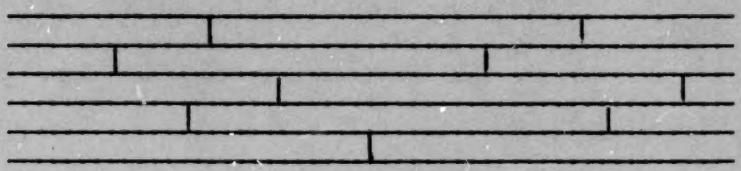
Plastering Walls

1. Mix a small amount of plaster of paris and apply to all the walls both inside and out.
2. After plaster has hardened sand with fine sand paper until reasonably smooth.
3. Apply a coat of white water paint to seal plaster.

Construction of
Doorways and Windows

1. Make all window frames and doorframes from popsickle sticks.
2. Use transparent plastic for windows and woodsplints for the construction of the doors and window pane dividers.

3. Some buildings had floors. If your desire floors in your structure use the wood splints for the floor boards and glue down in a staggered pattern as shown in sketch.



Roofing

1. Use popsickle sticks to contruct ceiling and roof rafters.
2. Glue ceiling rafters from center tree branch to outside wall as shown in sketch.

3. Make roof rafters by glueing two popsickle sticks together.

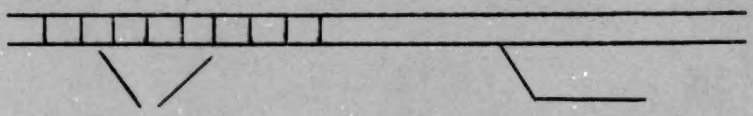
4. Glue roof rafters on to ceiling rafters as shown in sketch.

5. Leave one side of roof exposed so that anyone viewing the model can see inside.

6. Glue on roof boards. Use either wood splints or popsickle sticks.
7. Plaster the chimneys with plaster of paris.

Shingling

1. Cut wood splints into short pieces the size of your shingles.
2. Glue these pieces down on a strip of tap as shown in sketch.



3. Make the strips as long as the house and glue in rows to the roof.

Painting

Paint all wood work blue and the rest of the building yellow.

Roofing

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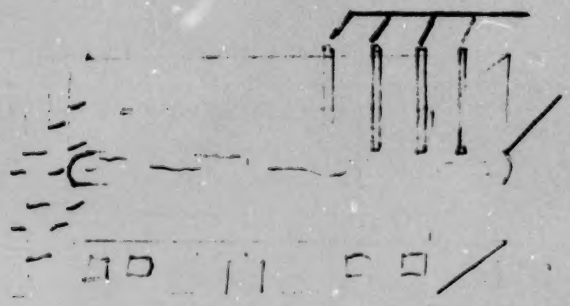

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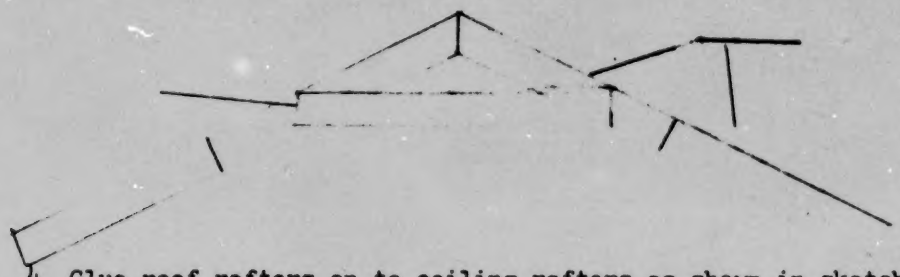

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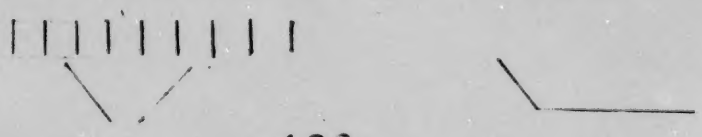
Shingling

1. Cut wood splints into short pieces the size of your shingles.
2. Glue these pieces down on a strip of tap as shown in sketch.



TEACHERS INSTRUCTIONS

UNIT 3 Making Brennmist (A unique German-Russian fuel)

Object: By learning this procedure each student should be made aware of a unique alternative to the energy crises.

Time Allotment: One or two weeks.

Procedure:

1. Duplicate the article, "The Making of Brennmist," for each student.

2. Review the article with the entire class.

3. Because of the nature of the project, allow your students a choice as to whether they would rather create an exhibit of all North Dakota energy resources or make a miniature block of "Brennmist."

4. For those students who choose to make a miniature block duplicate page 3a.

5. When the projects are completed put both exhibits and models on display and have the students choose three that they feel are the most well done.

6. Have the students who made "Brennmist" demonstrate its burning ability buy burning it in a ash tray.

Alternative Procedure:

1. Any energy related project would be appropriate as a substitute to making brennmist.

THE MAKING OF BRENNMIST*

by
Les Kramer
(The Process Used by German-Russians in Emmons County, N.D.)

The Black Sea German-Russians, upon arrival in the Great Plains of America, were faced with a variety of truly overwhelming obstacles. By drawing on the strength and ingenuity of several generations of equally difficult adaptation to the hardships of a similar region, the steppes of Russia, they overcame them one by one. The following is an example of their solution to a major and most obvious problem, the scarcity of fuel for the cold, bitter winters of the treeless northern prairies.

Turning to the tradition of their ancestors, the German-Russian settlers of North Dakota utilized a simple and readily available barnyard product, cow dung. They converted this common farm substance into a type of fire brick, whose praises are still sung today in the tales of "old timers". It was a fuel which reputedly burned with the efficiency of modern day charcoal; it is said that a dozen bricks were sufficient to heat a sod house for twenty-four hours. Here, indeed, is a thing that should delight the imagination of even the most ardent ecologists.

The use of dung for fuel was known on the Great Plains. Early travelers' reports frequently mention the gathering of buffalo chips for campfires and the heating of primitive houses. Most pioneer nationalities were forced to use some kind of dung for fuel, be it from buffalo, horse sheep or cow. It seems that everyone had their own special name for it. For some it was just plain "chips". Others saw it more elegantly as "prairie lignite", or "dried fruit" and even "fuel of the prairie". The German-Russians generally referred to their manure bricks as mistholz (manure wood) or Brennmist (burn manure). Most German-Russians of North Dakota seemed to have called it simply mist (manure).

The process of making these manure bricks has become something of a lost art. But the skill should not be forgotten, for this fole art-form represents the experimentation and skill of a dozen generations, and certainly in America, is a tribute to the hardiness of our pioneers. We have thus recorded in detail the process as related by those who at one time or another, took an actual part in its production. The people who provided the information are all of German-Russian descent (the Beresna and Kutschurgan colonies) and are now living in Emmons County, North Dakota. Gratitude is expressed to the following for their cooperation: Mrs. John Welk, Mr. Clemens Sherr, Mr. John Kramer and Mr. Pius Kraft all of Strasburg, N.D.; Mr. Leo Kramer and Mr. Eddie Kramer both of Krassna, N.D.

The process involved seven major steps; collecting, packing, cutting, stacking, drying, second stacking and sealing. Farmers were involved in one way or another in the making of mist almost throught the year. The collecting began as early as November-----and the final sealing would often take place shortly before the first snowfall of the next year. The manure

used in the process was collected only in the barn and exclusively from dairy cattle.

Figure 1. Gathering the mist in the yard.

Collecting of fresh manure. Each day after milking, the fresh manure was loaded into a wheelbarrow or a mist wagon (manure wagon) and taken to an area called-----the mistplaz (manure place). This part of the yard was usually located directly behind the barn, and its size depended upon the number of cows being milked. The first collection was deposited around it, until at the end of winter there appeared a large circle of neat little piles of manure called misthafen. (Figure 1)

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*The practice of preparing mist described in this article was used in some places in North Dakota until the 1940's. One should note the article "Fuel - A Picture Documentation, Annual Activities of Farmers", by Hugo Hafner (Translated by Armand and Elaine Bauer) in the Heritage Review of June, 1973. The Bessarabian tradition therein seems to be almost the same as described here, with minor variations.

The collection task lasted from approximately November to as late as June, at which time the packing process began.

The packing process began usually in early spring as soon as the manure had sufficiently thawed. Packing was ordinarily done by horses, although one man said that because his family was large and poor, the children were required to stamp the manure with their boots. Horses harnessed shoulder to shoulder, were spread from the middle to the outer rim of the mistplatz. They were set into motion by a man standing in the center of the circle, holding the guiding reins. If the horses were well trained, the farmer merely set a post in the middle of the mistplatz, and to this pole he tied the reins. (Figure 2) The horses would maintain a walking pace around the mistplatz stamping the neat little piles into what became a solid mass of manure about a foot and a half thick. The mistplatz at this point in the process would resemble a large cake. It would take the horses about six to eight hours to pack the mass of manure into a desired uniform thickness of about five inches. While packing the manure straw was usually added, the amount depending upon how soft the substance might be. The usual mixture seems to have been approximately 25 percent straw and 75 percent manure. After the packing process was completed, the horses were led from the mistplatz and the cutting procedures were immediately begun.

Figure 2. The Packing Process.

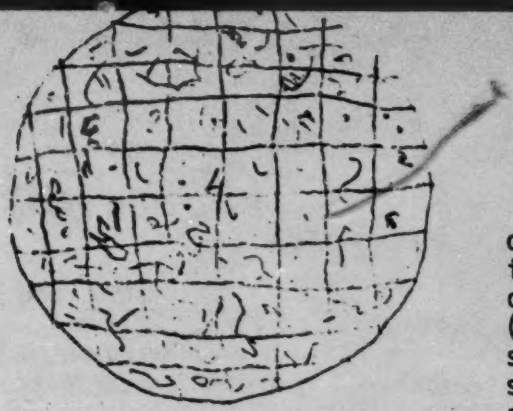

Figure 3. Cutting the mist.

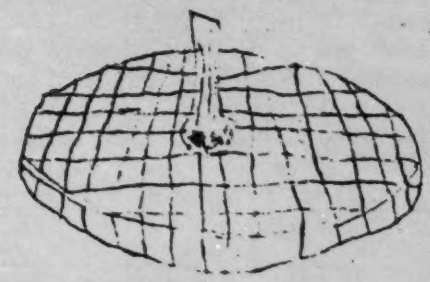

Figure 4. Drying the manure bricks

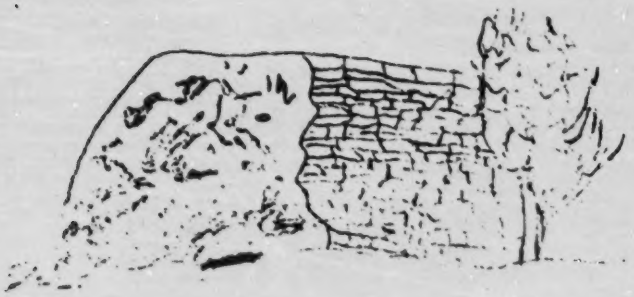

Figure 5. Final stacking & sealing

The cutting process consisted of slicing the entire cake of manure into two-foot square blocks. The cutting was done with a stich Spaten (cutting spade) while the manure was still soft. (Figure 3), the cutting spade, which had a sharp flat edge about a foot wide, was ideal for the job.

The first stacking process began after the cutting had been completed. Without moving the manure bricks from the mistplatz, each was set on its side in a triangular pattern that allowed the warm summer breezes to blow through them. (Figure 4). They were thus dried until they became almost as hard as cement. The drying process generally lasted the entire summer depending upon the weather conditions. Sometimes the mistplatz was fenced off to protect the bricks from farm animals that wandered about the yard. When the bricks were considered sufficiently dried, they were loaded on the mist wagon and were hauled to a location near the house, where they would be easily accessible during the winter months.

The second and final stacking was done in a pyramid fashion, much like the farmers of today stack their bales of hay. There were variations in this stacking process, for each farmer seemed to have his own idea as to what worked best.

The sealing process began in early October. The women of the household would take fresh wet manure and smear it by hand over the stack until all the cracks were sealed, and thereby protected from the elements. (Figure 5). When the time came to use the mist, one end of the stack was opened and the bricks were taken out without breaking the manure casing that surrounded the remaining portion of the stack.

The mist was used sparingly because of its remarkable heating ability. As mentioned above, a dozen bricks were sufficient for a full days heating needs. One should also remember that the German-Russian homes were of the

thick-walled clay and stone variety. These structures in themselves were remarkable for their ability to retain heat. Early residents say that the smell of the brennmist was not unpleasant, though it certainly was unique. The smoke associated with it was also quite distinctive. As one looked out over the many prairie homesteads on a clear evening, one could recognize those sod houses that were burning mist, for the smoke had a slow curling pattern, much like modern day incense.

When used for cooking purposes, brennmist not only burned well and lasted longer, but it provided a heat that housewives said made bread rise higher and taste better. That the burning of mist could indeed enhance the taste of food is indicated by the account of a non-German woman on a wagon train of 1846. She wrote "Wood now scarce, but buffalo chips are excellent. They kindle quickly and retain heat surprisingly. We had, this morning, buffalo steaks broiled upon them. They had the same flavor they would have had on hickory coals."

Old timers say there has never been a better fuel, provided it is made correctly. Timid city folk may hesitate, but for the German-Russian farmer, mist bricks were a truly valuable prairie commodity. But no matter how they are assessed, whether for quality in heating or in cooking, whether for their aroma or texture, whether for efficiency or economy, they deserve at least a footnote in American history. They are a tribute to the remarkable abilities of the German-Russian pioneer family.

Note by Fr. William A. Sherman: Mr. Kramer does not mention a North Dakota practice that persisted into the late 1950's, and one which Hugo Hafner describes: The pressing of a round mass of cow dung against a barn wall and its use for "kindling" when the dried substance fell to the ground.

Les Kramer is a Social Science Teacher in Hague, North Dakota.

The sketches were done by Joyce Nelson.

DIRECTIONS FOR MAKING BRENNMIST

(A Miniature Block)

Steps 1. Construct a wooden mold no larger than 6 inches square by 4 inches deep.

2. Obtain a small amount of fresh cow manure, that is free from dirt. Manure found in a dairy barn is preferred.

3. Add straw chaff to manure until mixture is about 1/4 straw and 3/4 manure.

4. Mix well.

5. Pour mixture into mold.

6. Pack the manure with a heavy object until the mixture is compressed to a third of its original thickness.

7. Place mixture in a warm dry place. Allow the manure block to dry until its hard and oderless.

8. When dry remove from mold and file down the lose edges.

9. "Brennmist" is ready to be used as fuel.

TEACHERS INSTRUCTIONS

UNIT 4 Bread Baking Project.

Object: Allow each student the opportunity to learn and appreciate the methods and ingredients used in baking bread from scratch.

Time Allotment: One or two class periods.

Procedure:

1. Duplicate pages 4a and 4b for each student.

2. Use Home Economics room if possible. Kitchen with large tables is desirable.

3. Have each student bring the materials and ingredients needed to bake a single loaf of bread.

4. Go through the mixing process and preparation for rising with each student in class. Give each student the responsibility to complete the directions with your supervision.

5. After the bread has been baked have each loaf put in a plastic bag.

6. Have the students bring butter or jam and have a bread tasting festival the second class period.

7. It is suggested that the instructor participate in the project. And have the class choose the three best loaves based on appearance, texture and taste.

Alternative Procedure:

1. Distribute a copy of pages 4a and 4b to each student.

2. Have each student bake a loaf of bread at home as an assignment. The recipe should be followed exactly as it is shown on the instructions.

3. Have each student bring their loaf to class the next day for judging and tasting.

INTRODUCTION

Because of their agrarian background the German-Russian main stable was derived from wheat. Dough, which can easily be obtained through the mixture of flour and water, made up the greatest portion of their diet. It was not uncommon for a large family to consume up to 3000 pounds of flour over a period of 12 months. A large amount of the flour was used to make bread, which became an art that was mastered by the German housewife very early in life. In fact her success in the kitchen depended to a large part on her ability to bake bread from scratch. It will come as no surprise to know that bread could be found on the table at every meal and was most often eaten with homemade jam between meals. The satisfaction or disappointment gained by participating in this project will allow each student the opportunity to share in the life of a German-Russian housewife.

Materials Needed:

1. Bread pan
2. Measuring cups
3. Quart size mixing bowl
4. Measuring spoons
5. Package of Yeast
6. Shortening or home rendered lard
7. Flour
8. Salt
9. Sugar
10. Water

BREAD STARTER -

Boil one small potato (size of a small egg) in 1 1/2 cups water. When soft, mash and strain. Cool to lukewarm, add 2 Tbsp. sugar, 1 tsp. salt and a package of dry yeast. Let this foam at least a couple of hours, then stir down and measure out what you need. The left over yeast may be used for bread or may be stored in refrigerator for your starter next time.

WHITE BREAD

1 pkg. active dry yeast	2 cups warm water (105 to 115^{o})
2 Tbsp. sugar	2 tsp. salt
2 Tbsp. shortening	6 to 6 1/2 cups flour

Dissolve yeast in warm water in large mixing bowl. Add sugar, salt, shortening and about half of the flour. Beat with a strong spoon (wooden) until batter is smooth and falls from spoon in elastic sheets. Gradually add the remaining flour, mixing vigorously with a spoon or your hand. When you can gather the dough into a rough, lumpy ball that almost cleans the side of the bowl, it is ready to knead. Lightly flour a board and turn the dough on to the board. Toward the end of the kneading period (about 10 min.) the dough will begin to look smooth and tiny blisters will show just under the surface. Place the dough smooth side down in the greased bowl and turn it over to grease all sides evenly. Cover with a towel and let rise in a warm place (85^{o}) until dough is double bulk, about 1 hour. Dough is ready if impression remains when touched. Punch down the dough in the center once firmly with your fist, and it is ready for shaping. Grease a loaf pan, 9x5x3. Flatten the dough with hands or rolling pin into a rectangle about 18x9 inches. Press out air bubbles as you flatten

the dough. Fold the dough in thirds and flatten until it is as wide as the length of the pan. Roll the dough tightly toward you, pressing with your thumbs to seal after each turn. Pinch the edge into the roll and place it seam side down on the board. Press the ends of the roll in firmly to seal. Place the loaf seam side down in the greased pan. Let the loaf rise for 25 min. or until a deep golden brown. Test for doneness by tapping the crust, it should sound hollow. If it does not, continue baking another 5 min. Remove the loaf at once and place on wire rack to cool. Cool away from a direct draft which could cause it to crack.

TEACHERS INSTRUCTIONS

UNIT 5 Preparing a German-Russian Meal

Object: Allow each student the opportunity to participate in the preparation of an ethnic meal so that he may learn to appreciate the unique diet of the German-Russians.

Time Allotment: Usually one week.

Procedure:

1. Duplicate pages 5a through 5h for each student.
2. I suggest you purchase a copy of the German-Russian cook book, "Food'n Folklore" found in the list of available materials at the beginning of this pamphlet.
3. Go through the introduction on page 5a with the entire class. Ask each student to choose a dish that he or she would like to prepare for a dinner that will be given for their parents. Allow a day for them to make the choice.
4. Arrange for a suitable place where the dinner can be held. The school cafeteria should be considered.
5. Appoint some students to prepare a menu of all the foods to be served. The menu might be written in German with the English translation.
6. Have the remaining students prepare a short program, entitled, "The German-Russians as an Ethnic Minority in North Dakota. The program can be presented before or after the meal.
7. Grade the class as a group or individually according to effort and contributions made to the project.

Alternative Procedure:

1. Have each student prepare a dish of his choice and then have a pot luck lunch involving just the students in class.
2. Have the students choose the three best dishes.
3. Award prizes.

INTRODUCTION

Each ethnic group has its own unique foods and methods of preparing them. The German-Russians are no exception, in fact, they possess a unique blend of both German and Russian cooking ingenuity.

Their diet reflects their character in many ways, agrarian, practical, durable, natural and austere. They are a self sufficient people who manage to use everything that is edible and available in their cooking, much like the American Indian who lived on the prairies before them. The German housewife took pride in her cooking and even though it may not have been very fancy it was almost always delicious. The foods she prepared were rich with a high starch content. Noodles and pastries served with butter and cream were most common.

The old saying, "your are what you eat" is especially true when applied to these people. A European traveling through south Russia in the early eighteen hundreds observed that the average middle aged housewife living in the German villages weighed an average 6 pud, which is roughly equivalent in our measurement to two hundred and sixteen pounds. Even the homes that they lived in testified to their size. It's not uncommon to see a wider than average doorway in German-Russian homes.

Food preparation can not only be a great deal of fun but it can teach each student to be more aware of the different foods available to him.

MAIN DISHES

PIGS IN THE BLANKET

1 lb. hamburger
1/3 cup uncooked rice
2 Tbsp. butter
1 onion, sliced fine
1 egg, well beaten
1 tsp. sugar
1/2 cup celery, chopped
salt and pepper
6 cabbage leaves
1 tsp. parsley, minced
1 can tomato soup
juice of one lemon

Season the hamburger well with salt and peper, and add the egg. Mix well. Mix in rice. To make sauce, melt the butter and add the onion and cook for several minutes. Combine tomato soup and an equal amount of water and add to onion. Add the parsley, celery, lemon juice, sugar, salt and pepper, and cook 10 minutes. Wash the cabbage leaves and boil until tender. Put 2 Tbsp. of meat mixture in each leaf and roll tightly. Secure each roll with a toothpick. Place in a saucepan and pour sauce over rolls. Cover pan tightly and cook slowly for 3 hours. Serve very hot.

CHEESE BUTTONS

Dough recipe:
3 c. flour
2 eggs
1/2 tsp. salt
water enough to make a soft dough

Roll out to 1/4 inch thickness, cut into four inch squares. Place a spoonful of filling on a square. Place a second square on top and seal. Drop into boiling water to which a tablespoon of salt has been added. Boil about 10 min. Drain and fry in butter.

Filling: Make sure cottage cheese is "dry" <u>not</u> creamed.

2 c. dry cottage cheese
onion
2 eggs
salt and pepper

Mix the above ingredients. Onion, salt and pepper can be regulated to individual taste. Chopped onion stem can be added for color effect.

GERMAN POTATO SALAD

Cook ten medium sized potatoes with jackets until soft. While still warm, peel and cut into slices. Slice one medium cucumber into potatoes. Cut in one small onion real fine. Season with salt and pepper as desired. Add 3 Tbsp. of cooking oil, 3 Tbsp. vinegar and 2 tsp. sugar. Mix and set aside for about one hour before serving. Stir again.

KARTOFFEL KLOESSE (POTATO DUMPLINGS)

9 medium potatoes
1 tsp. salt
e 3ggs, well beaten
1 cup sifted flour
1/2 tsp. nutmeg
1/2 cup bread crumbs

FOR THE DRESSING:
1 cup butter
2/3 cup bread crumbs
3 Tbsp. chopped onion

Boil potatoes in jackets until soft, remove skins and put potatoes through a ricer into a bowl, add eggs, salt and flour, 1/2 cup bread crumbs, nutmeg. Mix thoroughly. Form into balls about as large as a walnut. If too moist, add more crumbs. Drop the balls into boiling water, salted. When the balls rise to the surface, let them boil, uncovered, for 5 min. Cut one of them open and, if the center is dry, they are done. Place the balls on a large platter and pour dressing over them. Brown butter in a hot skillet and add the 2/3 cup crumbs and the chopped onion. Cook slowly until soft.

KRAUT STRUDLA

Brown 2 pounds of ground beef with one diced onion. Season with salt and pepper. Add one large can sauerkraut (about 2 cups). Mix well. Using bread dough or sweet dough, roll out the dough and make six inch squares or circles. Put the ground beef-sauerkraut mixture in the dough. Roll or pinch shut the dough. Let rise for about one hour. Bake until brown. Serve while warm.

HAM STRUDLE

Take a piece of bread dough, roll it out. Cut some ham, put it on your rolled dough. Roll it up. Put on cookie sheet, let rise and bake.

SPATULA

3 c. flour
1 tsp. salt
1 egg
water, enough to make soft dough

Mix well. Using a Spatula machine, press dough thru into a kettle of boiling water. Boil for five minutes, drain. Use as a noodle or serve gravy over them.

EGG NOODLES

Mix 3 eggs and 3 c. flour and 1 tsp. salt. May have to add more flour or another egg depending on the size of the eggs, to make a firm dough. Roll out dough with rolling pin. Roll up dough to about 1/4 inch thick, cut into one inch strips. Boil in water, then fry in margarine. Serve with bread cubes browned in margarine. This is an old quick way of making homemade noodles as you don't have to take the time to cut them and let them dry.

KRAUT BLACHINDA

Bring one pint of sauerkraut, 2 or 3 cups of cooked, chopped ham, and one Tbsp. of lard to a boil in a saucepan. Cook about 10 to 15 minutes. Cool. Meanwhile prepare one recipe of sweet dough and let it raise once. Stretch dough into 3 x 8 pieces. Fill with 2 Tbsp. of ham mixture, pinch dough together and place on cookie sheets. Bake 350 for about 20 min. or till brown.

CHICKEN NOODLE SOUP

Put an old chicken in a pot, cover with water and add salt, pepper, onion and about 4 or 5 allspice. Boil until tender. Meanwhile, in a different pot, boil noodles in salted water until tender. Drain. Return to pot and add strained soup broth. Meat may either be chopped up and added to soup or it can be put in a frying pan with a little lard and fried for a few minutes, then served. Cinnamon or black pepper may be sprinkled on top of the soup before eating.

GERMAN COLE SLAW

Cut one large head of cabbage real fine. Dice one small onion real fine. Add:

2 tsp. sugar
2 Tbsp. cooking oil
2 Tbsp. vinegar
salt and pepper

Mix and let set about one hour. Before serving stir again. Top with grated carrot for decoration.

SAUERKRAUT SALAD

Take one large can sauerkraut, rinse it with water. Add 3 Tbsp. cooking oil, 2 Tbsp. water, dice and slice one medium onion, season with salt and pepper. Stir and serve.

FLEISH KIECHLA

3 c. flour
1 1/2 c. milk
1 c. ground pork
salt and pepper
1 tsp. salt
1 c. ground beef
1 small onion chopped
1/2 c. cold water

Roll dough of first three ingredients, flour, salt, and milk, into small circles. Mix remaining ingredients for filling. Spread a small amount on half of the circles, fold over, seal edges and deep fry.

STRUDELS WITH SAUERKRAUT

Strudel Dough:
1 1/2 c. flour
2 tsp. (heaping) baking powder
1/2 tsp. salt
1 c. water

Mix dough and add enough flour to a soft dough. Cut into 3 pieces. Put flour on a flour board and knead dough until soft and workable. Let rise 1 hr.

CHEESE STRUDEL

Dough:
1 egg
1/4 c. milk, fill cup with lukewarm water
pinch of salt

Add flour to make medium stiff dough. Let dough "rest" in covered bowl for an hour. Then roll and stretch.

Mix:
1 c. cottage cheese
pinch of salt
1/4 tsp. cinnamon
1 egg
1/2 c. sweet cream

Spread over the dough, roll up and lay roll in baking dish in one layer. Mix 1/4 c. sweet cream with 1 egg pour over strudel. Bake about 1/2 hour. Cut in slices and serve.

STRUDEL

4 c. flour
1 tsp. baking powder
Warm water to make soft dough
1 tsp. salt
1 egg

Knead until smooth. Divide dough in three portions, roll into 9 inch circle. Cover with hot fat or oil. Let rest about 2 hours. Then stretch each piece of the dough as thin as possible. Roll up very loosely and place on a skillet that has cubed potatoes in it with onions, salt, pepper and 1/2 cup cream. Add enough water to barely cover potatoes. Cook 1/2 hour or until you hear that they are frying. Do not uncover during cooking.

KUECHLA

1 sifter full flour (8 cups)
1-1/2 tsp. salt
1 cup cream, sweet
2 tsp. baking powder
1 cup sugar
8 eggs
1-1/2 tsp. vanilla
Milk to make a soft dough to roll out

Mix and roll on floured board. Cut into squares, with two cuts in the center, not way out to the edge, so you can pull the ends through or twist to bake in hot lard, as doughnuts.

GROSEN KLUMP

4-5 eggs beaten
1/4 tsp. ground cardamom
2 c. milk
2/3 tsp. baking powder
1 c. raisins
1/2 tsp. salt
1 Tbsp. sugar
3 1/2 c. flour
2-3 Tbsp. butter melted

Mix together all ingredients except raisins. Place raisins in a cloth, add first mixture. Tie cloth, cook in boiling water for 1 1/2 hours. Remove from cloth immediately; serve with melted butter.

POTATO NOODLES

Dough:
5 c. flour
3 tsp. baking powder
Water until you form soft dough

In a pan combine water, salt, onions, shortening and potatoes. Cook this until potatoes get soft. Add your noodles, cook until all the water is cooked in and let them fry.

CUT UP NOODLES

5 cups flour
Water form pretty hard dough
4 eggs

Cut in 4 sections. Roll out and lay out to dry. Cut fine, cook in salt water until done. Fry in Crisco if you like. Cook raisins and eat them together.

COTTAGE CHEESE NOODLES

Take bread dough roll thin.
Mix: 2 c. cottage cheese
3 eggs
2 c. thick cream
1 1/2 or 2 c. white sugar
1/4 tsp. cinnamon or less if you prefer

Mix this and spread on the bread dough, roll dough together for long rolls and put in the pan; let raise 45 min. Bake until golden brown in a 350° oven.

DUMPLINGS

1 1/3 c. sifted flour
2 tsp. baking powder
1/2 c. milk
1 tsp. salt
1 egg

Sift dry ingredients. Beat egg with milk. Combine liquid and dry ingredients. Drop spoonfuls of dough onto 1 1/2 of broth. Cook uncovered for 5 minutes. Cover and steam for 5 minutes.

DOUGH CAKES

Use white bread dough after it has risen to double in bulk the first time. Cut off a piece the size of an egg and stretch into a 4 or 5 inch round cake across the palm of your hand to the fingers.

Bring 1 quart of oil or lard to deep frying temperature. Drop cake in hot fat, brown on one side, turn and brown on the other side. Remove with fork. Sprinkle with salt to eat with potato soup or, dip in granulated sugar or confectioner's sugar to eat with fruit.

DAMPFNOODLA

Use white bread dough, after dough has risen for the first time, cut off a portion, about enough for a half of a loaf of bread. Cut reserved dough into pieces and form into rolls about 4 or 5 inches in length and one inch in diameter by rolling between greased hands. Fold dough or twist into a loose knot and place on floured board to let rise until double in bulk. During this time they should be covered with towel to keep warm and free from draft.

In the meantime put the following ingredients into a deep fry pan or dutch oven; 2 cups water, dash of pepper, 1/2 tsp. salt and 2-1/2 tablespoons lard and bring to a boil. Carefully pick up the dampfnoodla, one at a time and put into the liquid. Be sure each is fully dunked in the liquid to keep from sticking together. Cover pan and boil for 1/2 hour or until frying has started on medium heat. Remove cover and turn each noodle carefully with a pancake turner. Cover pan and continue frying until bottoms are a nice golden brown. Serve hot.

FOOL PROOF DUMPLINGS

1 egg beaten light
1/4 tsp. salt
1 T. of nice, juicy sour milk
3/4 cup flour
1-1/4 tsp. baking powder

This makes six nice, large dumplings, light as down. If any are left, cut into slices and fry in butter then serve with apple syrup or any kind of jelly you like.

KARTOFFEL-KURBIS-PUREE
(mashed potatoes and squash)

2 medium sized potatoes
1/3 large winter squash cut in chunks
2 T. sugar
4 T. butter, softened
1/4 onion, sliced
1 bay leaf
3/4 tsp. salt
Dash black pepper
1/2 onion, finely chopped

Cook potatoes and squash with sliced onion, bay leaf and salt in sufficient water until tender. Drain, remove bay leaf. Mash with sugar and black pepper. Keep warm. Saute finely-chopped onion in butter until golden and transparent, but not brown. Pour onions and butter over potatoes; mix in gently. Serve immediately.

STIRRUM

Make a dough of:
2 beaten eggs
1/4 c. sweet cream
Add flour, baking powder,
salt and 1 tsp. sugar
3/4 c. milk

Pour into large, greased frying pan. When brown on the bottom, turn, then keep turning and cutting until it is all in small pieces. This was served with the first spring lettuce. Lettuce is mixed with cream, pinch of salt, 1/4 t. chopped onion and 1 T. vinegar.

PLACHENDA

Beat 3 eggs
Add:
1 c. sugar
2 c. cream
1/2 tsp. salt

Sift together flour with 3 tsp. baking powder
Add enough flour to make soft dough. Let rest for 1 hour. Divide dough into small pieces, size of an egg. Roll into squares, put pumpkin mix into center and bring up sides and ends to make rectangle. Prick with fork, sprinkle with sugar and bake at 425° for 10 to 15 min.

Pumpkin Mixture - Combine
4 c. smooth cooked pumpkin
2 eggs
1 tsp. lemon extract
1-1/2 c. sugar
1 tsp. cinnamon

Mix thoroughly. If it is watery, then add 2 T. flour.

KARTOFFEL KNEP

Mix 1/2 c. water with sufficient amount of flour in a bowl until mixture is about the consistency of a stiff dough or noodle dough. Form into a flat strip about an inch thick. Snip pieces of dough off this strip with scissors or paring knife about 1/2 inch wide and drop into boiling salted water. Add 2 medium sized potatoes peeled and cubed. Boil until potatoes are tender -- the knep and potatoes will be done at the same time. Drain. In a skillet brown onions, and 1/2 c. bread crumbs in a small amount of shortening or butter pour over drained knep and serve.

KNEPFLA DOUGH

Combine:
3 cups flour
2 eggs
1 slice bread with crust removed
enough water to make a medium stiff dough
4 medium potatoes, cubed
2 tsp. baking powder
1 tsp. salt

Mix dough well, let rest for an hour before using. Bring potatoes and enough water to cover potatoes and knepfla to a boil in large kettle. Cut dough into small bits (the size of a peanut) into the boiling water, boil about 5 minutes, drain well and top with the following:
2 slices of bread, finely crumbed
1/2 c. butter, melted; brown this mixture in frying pan and pour over drained knepfla and potatoes.
Serve with sauerkraut, or; any type of soup stock can be used in the boiling stage and can be served as a soup.

SCHLITZ KUECHLE

1 c. sugar
1 tsp. baking powder
1/2 c. cream
3 eggs
1 tsp. soda
1 c. milk or buttermilk

Make soft dough, cut in squares or slits and fry in hot oil or lard.

APFELSTRUDEL

2-1/2 c. flour
2 T. shortening
1/2 c. warm water
1 c. brown sugar
1/2 c. chopped nuts
1/2 tsp. cinnamon
1 tsp. salt
2 eggs slightly beaten
5 c. sliced apples
1/2 c. raisins
3 T. butter, melted

Sift together flour and salt. Cut in shortening. Add eggs and warm water. Knead well until batter blisters. Cover with cloth, put in warm place for 20 minutes. Place white cloth on table, sprinkle with flour. Put dough on cloth, pull out very carefully with hands to thickness of tissue cloth. Combine remaining ingredients, spread onto dough. Roll by using cloth. Bake at 450° for 10 minutes. Reduce heat to 400° and bake 20 minutes longer.

BLANCHINDA

6 c. flour
1-1/4 c. cold lard
2 tsp. salt
1 T. cinnamon
1 T. salt
1/4 c. chopped onion, sauted in 4 T. butter
1/2 tsp. pepper (optional)
2 qts. cooked drained and mashed pumpkin
1-1/4 c. brown sugar
2 tsp. sugar
2 tsp. baking powder
1-1/4 - 1-1/2 c. ice cold water

With a pastry blender, mix together dough ingredients in order given. Divide into 6 portions. Roll dough medium thin, cut into 6 pieces. Prepare filling by mixing together all filling ingredients. Place 1/3 cup or more of pumpkin mixture on each piece of dough. Moisten edges with water, pinch edges tightly. Place on cookie sheet, pierce each blachinda with sharp fork. Bake at 350° for 30 minutes.

BAKED NOODLE DISH

1 small pkg. thin noodles
2 eggs, unbeaten
1 can corn
1 T. butter
1 c. milk
salt and pepper to taste
1 c. cream

Cook noodles in salted water and drain. Mix all of these ingredients together and bake for about 45 minutes in 350° oven.

CREAM NOODLES

Made out of bread dough. Roll out like a pie crust. Fill it with cream and eggs, raisins, cinnamon, roll together, let rise and bake in oven until nice and brown.

LONG JOHNS

4 c. water
3/4 c. lard
3 eggs
3/4 c. sugar
1 T. salt
1 pkg. yeast

Flour to make a soft dough. Let rise. Knead down 2 or 3 times. Roll out and cut (let rise) drop in hot lard.

KOLACE

2 oz. fresh yeast or 2 pkg. dry yeast
1/2 c. sugar
1/4 c. lukewarm water
3 c. scalded and cooled milk
1/2 c. evaporated milk
2 tsp. salt
6 c. flour
1/2 c. shortening melted
2 eggs

Dissolve yeast and 3 tablespoons sugar in lukewarm water. Combine flour remaining sugar and salt. Combine milk and eggs beat well add shortening beat again. Add flour mixture and mix well. Knead until dough is smooth and elastic sprinkling with flour a little at a time. Brush with melted shortening, cover. Put in a warm place to rise until double in bulk. Shape into balls about the size of a walnut. Place on well-greased pan, spacing about 15 balls on 10x15-inch pan. Brush tops with melted shortening, let rise in warm place until light. Make depression in each ball, put in filling. Return to warm place to finish rising. Bake at 400-425° until golden brown.

EGG DROPS FOR SOUP

4 c. flour
4 eggs

Make a stiff dough. Make them one by one or use a grater. Let them dry, add to the soup mixture. Noodles are done when they come to the top.

SPRINGERLES (German Christmas Cookies)

4 eggs, beat until light
1 lb. powdered sugar
1/2 tsp. anise oil or 1 tsp. anise extract
1/2 tsp. baking powder

Then add:
1 T. butter

Beat until light and foamy. Then gradually add 3 1/2 cups sifted flour (1 lb.) Roll 1/4 inch thick. Cut in small squares. Make a design on each cooky with a cut glass dish or rolling pin before putting in pans. Put in pans and let set over nite. Bake about 10 min. in 325° oven.

DOUGHNUTS

4 eggs
1-1/4 c. sugar
1/2 tsp. soda
1 tsp. vanilla
2 tsp. baking powder
1-1/2 c. sour milk or buttermilk
1/2 c. cream
1 tsp. nutmeg
4 c. flour (about)
1 tsp. salt

Mix in order given and deep fry in fat.

BUTTER HORN ROLLS

4 c. flour
1 tsp. salt
2 eggs, well beaten
1 pkg. dry yeast
1/2 c. sugar
1 c. butter or shortening
1 c. milk, scalded

Mix all ingredients in the evening and let set in cool place (or refrigerator) overnight. Divide the dough into 4 sections. Roll each section round as for a pie, spread with melted butter and cut into 6 or 8 pieces as you would when cutting pie. Starting with the widest edge, roll and let rise in pan. Bake as you would any bread dough.

SEVEN DAY SWEET BUN DOUGH

3 c. hot water
1 cup shortening
1 T. salt
1 c. sugar
2 dry yeast cakes
3 eggs
1 tsp. vanilla
9 c. flour

Pour hot water over crisco until melted. Add sugar, salt and let stand till lukewarm, then add beaten eggs, vanilla and yeast which was soaked in 1/2 c. lukewarm water. Add flour and let rise.

This dough can be used for buns, rolls or kucken. If not used up at one time, put in refrigerator and knead down once a day. This can be done for seven days.

BANANA NUT BREAD

1 stick butter
1 c. white sugar
2 eggs
2 c. flour
1/2 tsp. salt
1 tsp. soda
3 bananas
1 c. nuts

Cream butter and sugar, add 2 eggs, one at a time, and beat after each egg. Add flour, mashed bananas and nuts. Bake 45 min. in buttered loaf pan at 350°.

PFEFFERNUESSES

4 c. flour
2 c. white sugar
1/2 c. orange peel, grated
1/2 c. citron
1/4 c. candied cherries
1/2 c. nutmeats
1 lemon peel, grated
1 tsp. cinnamon
2 tsp. baking powder
1/2 tsp. mace
1/2 tsp. cloves
5 eggs

Sift dry ingredients together. Add fruit and nuts, cut fine. Add the eggs. When well mixed, make into tiny balls and bake separately on greased pans.

RUSSIAN TEA CAKES (COOKIES)

1 c. oleo, melted
1 tsp. vanilla
2 1/2 c. flour
1 c. powdered sugar
1 c. nuts, chopped

Mix the above ingredients. Form into balls and flatten in hand. Place on cookie sheet and bake at 325° for approximately 10 minutes or until bottom is lightly browned, not too long or they will get very hard. Roll in powdered sugar while hot.

PART IV

CAPSULIZED CURRICULUM UNITS

CAPSULIZED CURRICULUM UNITS

The units included in this section present the highlights of a number of very fine curriculum units developed by project teachers. Because repetition of subject materials poses a dilemma, we have attempted to obviate the situation by presenting these units in a concise capsulized form. Each unit offers some unique features that can serve as a catalyst for longer more involved projects.

SOCIOLOGY---Gerry Peterson, Driscoll High School, Driscoll, N.D.

The major thrust of this sociological unit was aimed at helping each student in the probing of their own personal family history, and to see how that history affected the various members of the family, past and present, and the community of which they were and are a part.

Special attention in this project was given to the following areas: education, customs, religion, language, marriage patterns, and politics. (See Appendix for complete listing). In addition, students were asked to write a brief description centering on such topics as childhood, their hometown, religions confirmation, Thanksgiving, Christmas, Easter, weddings, and their view of their greatest accomplishment to date.

SPEECH---Susan Lang, Larimore High School, Larimore, N.D.

This project was designed to cover two major areas: (1) a student's personal family history, and (2) various aspects of German-Russian life both in Russia and North Dakota.

After delivering a personal family background speech, students were required to research some facet of German-Russian life, and then to deliver a speech based upon their research. In addition, panel

discussions were conducted that also focused on the German-Russian heritage and culture. (See Appendix for family tree chart).

LANGUAGE ARTS---Lillian Dempsey, Wishek High School, Wishek, N.D.

A unique feature of this language arts unit was the presentation stage of the project performed by the students. Groups of students developed short scenes or skits about German-Russian pioneer life based on the social, economic, and religious customs brought from Russia and Germany. Those students who were not of German-Russian background developed scenes based upon famous Dakota historical figures such as the Marquis de Mores, his wife Medora, Teddy Roosevelt, or General Custer. Some students opted to act out famous North Dakota events such as the founding of the railroads. While students were given in-class time to work on their scenes, many of them spent a great deal of after-school time working on costumes, scenery, and props.

HUMANITIES---Beverly Fitch, Hettinger High School, Hettinger, N.D.

This general humanities unit covered such subject areas as history, geography, music, art, and literature. The focus of the unit was aimed at the many unique contributions made to the state by Norwegian immigrants. Designed as a series of projects, students worked on topics such as the environment of Norway (geography, history, and customs), greater-than-life figures (myths, legends, folktales), Norwegian pioneers on the prairies (interviews were conducted with senior citizens), and in-school displays showcasing Norwegian art and traditional costumes.

SOCIAL STUDIES---Cynthia Selland, Benjamin Franklin Junior High School, Fargo, N.D.

This unit's major focus was aimed at examining in a general way the

diverse ethnic groups that are found in North Dakota, with special attention paid to the group from Norway.

Two special features included in this unit are (1) interviews with a number of senior citizens, and (2) a field trip to Hawley, Minnesota, to view the construction of a viking ship. In addition to these primary projects, students worked on genealogical studies and constructed immigration settlement maps of North Dakota. (See Appendix for summary of interviews).

SOCIAL STUDIES---Aryls Netland, Valley City Junior High School, Valley City, N.D.

This unit demonstrates how it is possible to move from a general area to a specific one. Starting with an overview of U.S. history and the effect that immigration played in that history, the unit moves on to a specific study of Norwegians in North Dakota and emphasizes their various contributions. Concurrent with this study, students also were exposed to the history of Norway, past and present. Slides and filmstrips were utilized extensively to show scenes from contemporary Norwegian life.

While not an actual segment of the history phase of this unit, students were given a short mini-course in the Norwegian language.

HOME ECONOMICS---Ruth Anderson, Fargo North High School, Fargo, N.D.

This home economics unit focuses on the foods and the food preparation techniques brought from Norway by the early Norwegian settlers to North Dakota. Some of the major areas include such topics as the geographic influence on the availability of certain foods (both in Norway and North Dakota), traditions of the Norwegian people, traditional foods and how they were served, and the actual in-class preparation of a traditional

Norwegian meal. The Norwegian meal prepared by the students featured Santa Lucia Buns, apple cake, Mother Monsens Cake, rhubarb compote, fruit soup, meat balls, cod fish with egg sauce, potato dumplings, and dessert waffles with Lingenberries. (See Appendix for the recipes).

PART V

BIBLIOGRAPHY AND RESOURCES

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RESOURCES

Historical Societies:

The North Dakota Society of Germans from Russia Offices
Bismarck, N. D.

The Norwegian-American Historical Association
Northfield, Minn.

The North Dakota State Historical Society Offices
Bismarck, N. D.
(the German-Russian and Norwegian Oral History Tapes
Collection of biographies of early settlers to North
Dakota, WPA Project)

Museums:

The Norwegian-American Historical Museum
Dekorah, Ia.

The Dr. Stumpp Memorial Museum
Rugby, N.D.

Libraries:

The North Dakota State Historical Society Library
Bismarck, N.D.
(the German-Russian Archives)
(the Norwegian Collections)

The Chester Fritz Library of the University of North Dakota
Grand Forks, N.D.
(collections of the North Dakota Room)

Cultural Organizations:

Regional and national Norwegian-American Cultural Organizations

Regional and national German-Russian Cultural Organizations

Honve House, Scandinavian Cultural Center at the University of North Dakota, Grand Forks, N.D.

Foreign Sources:

Norwegian League of Youth

Landsmannschaft der Deutschen aus Russland
Stuttgart, Germany
the Archives and Libraries

APPENDICES

APPENDIX A

I-Education:

1-Importance of education to the family.
2-When did the family go beyond requirements of the State in their education?
3-Which generation finished high school?
4-Which generation went to college?
5-Types of education received in each generation?
6-Describe the training of teachers from the past to the present.

II-Customs:

1-Describe the ethnic customs carried on in the families.
2-Foods eaten.
3-Clothing worn.
4-Language used.
5-Entertainment.
6-Holiday meals.

III-Religion:

A-Compare religious customs four generations back to today re:
1-Home-
2-Church (Sunday School)-
3-School-
4-Community-

B-Prohibition restrictions-
C-Marriages/weddings-

IV-Language:

1-How long did they retain their original language patterns?
2-Describe the language used in their churches?
3-Is there still some non-English spoken in any families?
4-Importance of second languages
5-Feelings of their native language for:
a-Church-
b-School-

V-Marriage Patterns:

1-Restrictions-
2-Attitudes-
3-Have generations stayed within the same nationality?
4-Have generations stayed with the same religious denominations?
5-Patterns within the local area-
6-Family size (rearing children)-

VI-Politics:
1-How did each generation vote (party affiliation)-
2-Were there liberal or conservative in their political choices?
3-What was their point of view in relation to the N.P.L.?
4-Did religion influence the voting pattern:
a-In the Al Smith election try of 1928?
b-In the Kennedy victory in the 1960 election?

PEDIGREE CHART

CHART #_____

Entry number 1 on this chart is the same as entry number ___

1

BORN
WHERE
MARRIED
WHERE
DIED
WHERE
OCCUPATION
COMMENTS:

SPOUSE:

BORN
WHERE
DIED
WHERE
COMMENTS:

2

BORN
WHERE
MARRIED
WHERE
DIED
WHERE
OCCUPATION
COMMENTS:

3

BORN
WHERE
DIED
WHERE
OCCUPATION
COMMENTS:

4

BORN
WHERE
MARRIED
WHERE
DIED
WHERE
OCCUPATION
COMMENTS:

5

BORN
WHERE
DIED
WHERE
OCCUPATION
COMMENTS:

6

BORN
WHERE
MARRIED
WHERE
DIED
WHERE
OCCUPATION
COMMENTS:

7

BORN
WHERE
DIED
WHERE
OCCUPATION
COMMENTS:

APPENDIX C

We are very close in time and lives of people to our historical beginnings in this area. You will be able to understand that after you read the excerpts we took from our interviews with Fargo senior citizens and with our oldest available relatives:

Bernard's family came on a ship called Frederick the Great. They landed on Castle Garden which is now Ellis Island.

We moved to LaMoure because there is a doctor in town.

He came from England to Canada in 1879, then later he moved to North Dakota.

When her family wanted to go to town in the winter they had to walk on the railroad track because the roads would not be cleared.

Her antecedents came from Europe in 1880 because they did not want to take part in compulsory military service.

Ralph Powers was born on August 17, 1888 and now lives near Durben, N.D. His nationalities are Irish, German, French and English. He is a Methodist. He is in the Cass County History Book.

Her relatives came from Norway in 1870 for a better living in N.D.

They participated in such celebrations as 4th of July, Norwegian Independence Day: May 17, Community picnics and fairs, Ladies' Aides and other church activities.

The first radio was when she was fifteen in 1921.

She came to N.D. in a covered wagon and they built a sod house.

Girls played basketball in high school in the 1920's.

Her son was in World War II.

Land was scarce in Norway so they came to America.

On the way over from Norway on a boat the mother tied a rope around her waist and then around the waist of each of the seven children so when they were on deck she would not lose any child overboard.

Sometimes their family was snowbound for a week to ten days.

George H. Johnson was born on March 24, 1900. He is a "full blooded" Norwegian. His father came to North Dakota for better land.

They occasionally enjoyed a 35 mile trip from Davenport to Fargo. On one of these trips he went with his father to see the Ringling Brothers Circus.

His father was on a ship for six weeks before they landed in Quebec.

For the first winter in America, Clarence's father lived in Decorah, Iowa. Then in 1882 they moved to North Dakota because of the offer of free farmland.

The Lutheran Church was the center of most of the activities which ranged from basket socials to Luther League.

Clara Wendt represents the Danish nationality. Her relatives came from Denmark to learn farming problems.

Frieda Augusta Dorothea Willert Schur is 94 years old and lives in the Fargo Nursing Home.

They moved to America because they could get a better education.

She remembers the first winter here was much colder than back in Germany.

She remembers how nice the sailors were to her on the way over to America.

When she was born her mother died so she was raised by an aunt and uncle.

People were too busy making a living to celebrate very much.

She got leather bodied dolls for Christmas.

At 17 her mom bought a car. She learned to drive by putting the instructions on the dash.

She remembers most of the bobsled rides.

She had to ride five miles on a mule to get to school.

Her father came to this country first to find a desirable place, then he sent for, also her mother and other children.

He was the first white man in Middle River, Minnesota. As a carpenter he built most of the original buildings and churches in Middle River.

After they reached America by boat they went by covered wagon to Nebraska.

A snow storm blocked them in for three days. The barn that was attached to the house was completely covered with snow. To get the horses out they took them through the living room of their house.

In those days they had large families so they could have help on the farm.

He remembers the 1930's drought and a number of bad blizzards.

As a child he never had a chance to go to school.

In the church her family was the choir.

Alma was born blind. She had an eye operation when she was 3½. She was one of the first three in N.D. to have this eye operation.

They came because they wanted more freedom.

They had Indians in the area and they would come to the farm asking for food and water. The Indians loved pancakes.

Giants in the Earth, Rolvag is a story like the way her relatives lived.

If you didn't go to church regularly you were considered an "outcast".

She was the first woman to get a degree from Moorhead State.

Egehertie Sinkstra De Vries was totally Dutch. She left Holland because people were starving there.

One of the games they played was anti-i-over, played with a ball thrown over a schoolhouse.

On their honeymoon they were on a train and a blizzard stalled the train for three or four days.

They came to America because of the potato famine in Ireland.

Someone paid her fare to America. It took her seven years to pay it back.

When he was young his hobbies were fishing, hunting, baseball, and chasing girls.

They had huge bonfires on election day.

Clara and her family at one time lived in a log cabin that is still standing today, seventy-five years later.

He had been a tenant farmer and when he came to Wells County he became his own man.

Dan grew up on a farm with no electricity or plumbing.

He came from Norway in 1916 to get rich.

Mr. Stemme as a Norwegian immigrant needed work. He was in a Minneapolis restaurant. This big Irishman came in. He said to the guys, "Do you want to go to work?" They needed work so they said, "Yes." The Irishman told them to go out and break up the pavement and when they finished someone would come and take them to lunch. While they were breaking up the pavement the police came along and arrested them.

We left because the men didn't want to go into the Russian army.

Frank Zeltinger is 100% German Catholic. His relatives came from Europe in 1855 to homestead on the land.

Clara, one of 13 children, was born in Montevideo and lived in a log cabin which is still standing. She is 100% Norwegian and since both parents came from Norway in 1867. She is Lutheran.

They came on a sailboat from Norway. They could reach out their hands and touch icebergs as they passed.

They built a 16 x 20 foot sod house, with walls about two and one half feet thick, plastered on the inside and whitewashed.

Her brother died of diphtheria when he was four.

During very severe thunderstorms at night, her mother would gather them all in the bedroom and they would pray.

He was in the ice business where he cut and hauled ice for ice boxes.

My grandmother's father died when he was about 35 of pneumonia. My grandmother was about 13. Four years later her mother died, so she and her brother and sisters had to take care of each other.

Mike's grandparents were German-Russians who came to the U.S. because they wanted more freedom.

In 1910 ladies wore long dark skirts and white lacey blouses and lots and lots of petticoats.

At recess time they would ice skate on the river and sometimes they would fall through the ice. Then they would warm themselves by the stove in the schoolhouse.

When they first went to school they couldn't understand their teacher because of the language problems.

He was born in a sod house with three rooms and two windows.

It was a very strict church. The women sat on one side and the men on the other.

Some of the social activities were "covered-dish dinners", ice-cream making contest, quilting bees and Sunday afternoon sings.

They didn't have basements so during severe storms they went to their dugout which was an underground storage room, sometimes called the "storm cellar" or the "cyclone cellar".

They sailed from England June 30, 1868 on the "Minnesota" the first steamship carrying a company of Latter Day Saints to America.

Her grandfather ran away from the Russian army to come to America in 1894.

In coming across the ocean from Sweden, Vendla lost two boys ages three and five.

Women used to think it was a sin to get tan, so in 100° temperatures they would have everything but their noses and fingertips covered.

On the way over from Switzerland in 1880 my grandmother had to bury shoes for my mother because the porter swept them out to the sea from under the bed.

Four brothers and sisters died as babies.

For presents at Christmas they were dresses, shoes, etc., which their father got when he went into town. The children never got a chance to go to town.

She told us that when they had the flu she remembered that her grandfather had it and at night he would get a really high fever and wanted to go outside. So her father and her uncles took turns staying with him and taking care of him. She remembered many people died from the flu but her grandfather lived through it.

When Elma was coming to this country with four of her brothers and their wives they were on a boat called the Kaiser Wilhelm Degrosa.

When she went to school all the grades were put together in one room. The name of the school was Ponoma View Number 2.

They moved from Russia because they did not want their children to learn the Russian language. They were Germans.

She played the organ in church. She learned how from her father.

For Christmas they had a tree with candles on it.

For presents they ordered dresses out of a catalog.

APPENDIX D

SCANDINAVIAN RECIPES

FLOTEVAFLER
Sour-Cream Waffles (Norwegian)
Makes 6 waffles

5 eggs
1/2 c. sugar
1 c. flour, sifted
1 tsp ground cardamon or ginger
1 cup sour cream
4 tablespoons unsalted butter, melted

Beat the eggs and sugar together for 5 to 10 minutes in an electric mixer or by hand with a wire whisk until it falls back into the bowl in a lazy ribbon when the beater is lifted out. Now, with a rubber spatula, alternately fold in half the flour, cardomom (or ginger), and sour cream, and then the remaining flour. Lightly stir in the melted butter and set the batter aside for 10 minutes. If you use a nonelectric Norwegian waffle iron, heat it, ungreased, until it is so hot that a drop of water sputters when flicked across its surface. Pour about 3/4 cup of the batter in the center of the hot iron, close the top and cook over direct heat for 5 minutes on each side. Serve with lingonberry or another tart jam. This batter may be used in any regular American electric waffle iron and cooked according to the instructions for that iron.

MOR MONSEN'S KAKER
Morther Monsen's Cakes (Norwegian)
Makes about 2 dozen small cakes

2 tsp. unsalted butter, softened
1 lb. unsalted butter, softened
2 cups sugar
4 eggs
2 cups flour
1 tsp vanilla
1/2 c. finely chopped blanched almonds
1/4 cup currants

Preheat the oven to 375°. With a pastry brush or paper towel, spread a 12-by-18-inch jelly roll pan with 2 tsp of butter. Cream the butter and sugar together by beating them against the side of a bowl with a wooden spoon or by using an electric mixer set at medium speed. When light and fluffy, beat in the eggs, 1 at a time. Then beat in the flour and vanilla. Spread the batter evenly onto the pan, sprinkle the surface with the almonds and currants and bake 20 to 25 minutes, until the surface is a light gold. Remove from the oven and let the cake cool in the pan. With a sharp knife, cut into small triangles or squares.
These cakes, frequently served at Norwegian Chirstmases, can be made 2 weeks before the feast, but they must then be wrapped in aluminum foil or placed in an airtight tin and stored in a cool place.

SMORDAMPETE NYPOTETER
(Butter-Steamed New Potatoes (Norwegian) To serve 4 to 6

20 to 24 tiny new potatoes (abt. 1" in diameter)
8 Tblsps (1 quarter lb. stick unsalted butter)
1 tsp salt
1/8 tsp white pepper
3 T finely chopped fresh dill

Scrub potatoes, pan dry. Melt the 1/4 lb butter in heavy 6-qt. casserole equipped with cover. Add potatoes & sprinkle with salt & pepper. Coat them thoroughly with melted butter by rolling them about in the casserole. Cover must fit the casserole tightly; (or use double thickness of aluminum foil; pinch down edges). Cook over low heat for 30 to 40 minutes, depending on the size of potatoes. Shake the casserole from time to time to prevent the potatoes from sticking. When the potatoes are done arrange them on a heated serving plate, sprinkle with the chopped dill, and serve them at once.

FISKEPUDDING ELLER FISKEFARSE
(Norwegian Fish Pudding or Fish Balls)

To make 1 pudding or 60 fish balls

1 T soft butter
2 T dry bread crumbs
1½ lbs cod or haddock, skinned & boned
1/2 cup light cream and 1 cup heavy cream combined
2 tsp salt
1½ Tblsp cornstarch

With a pastry brush or paper towel, spread the bottom and sides of a 1½ qt. loaf pan or mold with 1 T. of soft butter and sprinkle the mold with the 2T of dry bread crumbs. Tip the mold from side to side to be sure that the crumbs are evenly distributed, then turn the mold over and knock it gently against a table or other hard surface to tap out any excess crumbs. Cut the fish into small pieces and place a few pieces at a time in the jar of an electric blender, along with a couple of tablespoons of the cominbed light and heavy cream to facilitate the pureeing. Blend at high speed, turning the machine off after the first few seconds to scrape down the sides of the jar with a rubber spatula. Continue to blend, one batch at a time, until all of the fish is a smooth puree. As you proceed, use as much of the cream as you need, to form a smooth puree.
Place the pureed fish in a large mixing bowl, beat in the 2 teaspoons of salt and the 1½ Tbl. of cornstarch, and slowly add any of the cream that was not used in the blender, beating vigorously until the mixture is very light and fluffy. Pour it into the prepared mold and then bang the mold sharply on the table to settle the pudding and eliminate any air pockets. Smooth the top with a rubber spatula. Preheat the oven to 350°. Butter a sheet of aluminum foil and seal it tightly around the top of the mold. Place the mold in a baking pan and pour into the pan enough boiling water to come 3/4 of the way up the sides of the mold. Set the pan in the middle of the oven for 1 to 1½ hours, regulating the heat if necessary so that the water simmers but does not boil; if it boils, the pudding will have holes. When the top of the pudding is firm to the touch and a toothpick

or skewer inserted in the middle comes out dry and clean, the pudding is done.
Remove the mold from the oven and let the fish pudding rest at room temperature for 5 minutes, so that it can be more easily removed from the mold. Pour off all of the excess liquid in the mold. Then run a sharp knife around the inside of the mold, place a heated platter on top of it and, holding the mold and plate together, quickly invert the two to remove the pudding from the mold. Clear the plate of any liquid with paper towel and serve the fiskepudding while still hot.

To make Fish Balls, prepare the fish in the blender. Chill the pureed fish in the mixing bowl for about 30 minutes, then roll about 1 tablespoon of the fish in your hands at a time, to make 1-inch balls. Refrigerate them, covered with wax paper, until you are ready to cook them. Poach these fiskefarse by dropping them into 3 or 4 inches of barely simmering salted water for 2 or 3 minutes, or until they are firm to the touch. Scoop them out with a slotted spoon, drain them thoroughly and serve as part of a fish soup.

LUCIA BUNS
20 buns

Lucia buns are made for the feast of St. Lucie on December 13. St. Lucie is a Catholic saint, martyr from the 10th century who was blinded rather than betray her faith. How she came to be celebrated in Scandinavia no one knows for sure. Some say she was really a goblin queen worshipped long before the arrival of Christianity. Another story has it that the blinded maiden is a symbol of inner light, making her an appropriate saint to remember when the winter days are short.

At any rate, St. Lucie celebrations are cherished all over Scandinavia. The feast of St. Lucie is both solemn and commercial, funny and serious. The morning of the feast children get up very early and wake their parents with candles and buns. Young girls dressed in white walk in procession through homes, offices, hospitals and schools. They wear a wreath of fir or lingonberry twigs decorated with candles on their heads. Every town chooses one girl to represent St. Lucie.

The deep yellow Lucia buns are appetizing to look at and good to eat. They contain saffron, an exotic spice. Their odd shape is an ancient one. Similarly shaped breads may have been used in sun fertility rites in pre-Christian era.

1/2 tsp saffron
1 package of yeast
1 cup milk
1 egg
1 stick butter
2/3 cup sugar
1/3 cup raisins
3 3/4 - 4 cups flour

Saffron gives off most of its flavor if it is ground. If you own a mortar, grind the fine threads together with 1 Tbsp of sugar. You can also crush

the saffron on a plate, using a table knife. Mix it with a little bit of sugar; the saffron threads are so fine that they'll stick to a knife or a plate, unless they are first mixed with some other ingredient.

Melt the butter over low heat. Pour the milk into the butter and heat the mixture to 85°. Crumble yeast in a large mixing bowl. Pour a little bit of the milk mixture over the yeast and stir until it is completely dissolved. Add the remaining milk. Now add saffron, sugar and raisins. Beat an egg lightly and mix it into the milk. Then gradually add flour. How to proceed from here, see basic recipe for yeast dough. When the dough has risen once and you've punched it down, shape Lucia buns and let rise again. Brush with beaten egg and bake them for about 8 minutes in hot oven, about 500°.

MEAT BALLS

1 lb. ground meat (beef & pork mixed or beef only)
1 egg
1½ tsp. salt
dash of pepper
dash of allspice
1/3-1/2 cup unseasoned bread crumbs
3/4 c table cream or milk
1 med. sized onion
butter

Peel and grate onion. The grated onion can be fried or used raw, as you prefer. Raw onion gives a somewhat stronger taste. Soak bread crumbs in cream. Mix meat, egg, spices and grated onion. Add bread crumbs to meat mixture, and stir well. Roll meatballs and fry in a generous amount of hot butter.

FRUIT SOUP

1/2 lb. mixed pared fruit
5 cups water
(lemon)
1 piece cinnamon
1/3 cup sugar or more, depending on tartness of fruit
2 tbsp cornstarch

Simmer fruit with sugar and cinnamon until tender. For apples, pears, strawberries and other sweet fruit, add juice from 1/2 lemon and a piece of lemon rind. Thin cornstarch with 1/4 cup cold water, let soup come to a rapid boil and stir in cornstarch mixture. The soup can be served hot or cold. Rose hip soup (which you may find packaged in Scandinavian grocery stores) is usually served lukewarm together with whipped cream and slivered almonds.

APPLE CAKE

3 eggs
1 1/2 c sugar
3 oz butter
2/3 c milk
1 3/4 c flour
2 1/2 tsp. baking powder
4 tart apples
4 T brown sugar
2 tsp cinnamon

Preheat oven to 400°. Grease and flour a round baking pan, or bread it with unseasoned bread crumbs that way it's usually done in Scandinavia. It gives the cake a slightly crusty surface. Peel apples and slice thinly (Drip a little lemon juice over them if you're not using them immediately, so that they don't turn brown). Beat eggs and sugar until foamy. Melt butter, add milk and heat. Pour the hot mixture over the eggs. Mix flour with baking powder and add to egg mixture. Pour into pan. Arrange apple slices on top and sprinkle with brown sugar and cinnamon. Bake for 30 min. or until done.

POTATO DUMPLINGS

Potato dumplings cannot be made from an American baking potato like an Idaho. The dough won't keep its shape and dissolves in the water. Any other kind of mature potato will do fine. If you're hesitant, make a small amount of dough and test-boil.

8 medium sized potatoes
3/4 c flour
1 egg
1/2 lb. bacon or Canadian bacon
1 onion
salt
pepper
allspice
butter

Peel and boil potatoes and mash them. Cool. Mix in egg and flour to make a soft dough. Season with salt and pepper. Chop onion and saute in butter. Cube Canadian bacon and saute. If you use ordinary bacon, fry in slices until it is crisp. Drain and break into pieces. Mix onion and bacon and season with allspice. Roll dough into 2" wide roll, cut into 2" long pieces. Put about 1 tbsp of onion and bacon mixture into the center of each piece and form them into balls. Drop balls into gently boiling salted water and boil for 10-15 minutes. Drain them well. Serve with melted butter or lingonberries (cranberry sauce).

TORSK MED EGGESAUS

Poached Codfish Steaks with Egg Sauce (Norwegian)

To serve 4 to 6

1/2 c salt
6 fresh codfish steaks, sliced 3/4 inch thick

If you don't have a long, narrow fish poacher, an enamel roasting pan 5 inches deep will do just as well. Fill the pan with water to a depth of 4 inches and add 1/2 cup of salt. Bring to a boil (over 2 burners, if necessary), reduce the heat slightly and gently slide the cod slices into the water with a spatula. Lower the heat until the water is bubbling slightly and simmer the fish for about 5 minutes. Be careful not to overcook or the fish will distintegrate. Remove the slices with a slotted spatula and drain them on a linen napkin or dish towel. Arrange the cod attractively on a heated platter and serve with egg sauce.

Egg Sauce

1/4 pound butter
1/4 cup hot fish stock (from above)
2 hard-cooked eggs, finely chopped
1 medium tomato, peeled, seeded and chopped
1 Tblsp finely chopped fresh parsley
1 Tblsp finely chopped chives
salt
freshly ground black pepper

Alternate Garnish

8 Tblsps (1 quarter lb stick) butter, melted
1 lemon, thinly sliced
Parsley sprigs

Egg Sauce: Melt the butter in a 1 to 1½ qt. enameled or stainless steel saucepan. Remove from the heat, beat in 1/4 cup of the stock in which you poached the fish and stir in the chopped egg, tomato, parsley and chives. Add salt and pepper to taste. Healt almost to the boiling point, pour into a sauceboat, and serve with the cod. If you prefer, you can simply pour melted butter over the cod and garnish it with lemon slices and parsley. In Norway, this dish is often accompanied by raw diced carrots, sprinkled with lemon juice, and new potatoes.

RABARBRAGROT
Rhubarb Compote (Norwegian) To serve 6 or 8

2 cups water
3/4 c sugar
1½ pounds rhubarb, washed, scraped and cut into 1/2 inch pieces (abt. 4 c)
1/2 tsp vanilla
3 T cornstarch
1/4 c cold water

Whipped cream (optional)
1 c chilled heavy cream
1/4 c sugar
1 tsp vanilla

Dissolve the sugar in the water in a 2-quart enameled or stainless-steel saucepan, and bring to a boil. Drop in the rhubarb, reduce the heat to a low and simmer, uncovered, for 20 to 30 minutes, or until the rhubarb shows nor resistance when pierced with the tip of a sharp knife. Remove the pan from the heat and stir in the vanilla.
In a small bowl, mix the cornstarch with the cold water to a smooth paste. Gradually stir it into the stewed rhubarb, and bring to a boil, stirring constantly. Simmer about 3 to 5 minutes, or until the mixture has thickened. Pour into a serving bowl and chill.
Although rabarbragot has a sweet flavor, with a slightly tart edge, many Norwegians prefer it even sweeter--and often garnish with whipped cream. Make the whipped cream no more than 1 hour before you plan to serve it. Beat the chilled cream in a large chilled bowl until it begins to thicken. Add the sugar and vanilla and continue to beat until it is just about firm enough to hold its shape. Mask the rhubarb in the bowl with the whipped cream or squeeze the cream through a pastry tube in decorative swirls.

SECTION ONE

University of North Dakota's Chester Fritz Library Collection

Note: Included in this resource file is a list of materials found in the Chester Fritz Library at the University of North Dakota. While there may be some omissions, the list is relatively comprehensive. Materials are listed under North Dakota (general history and literature), Norwegians, Germans from Russia, historical societies, museums, libraries, cultural organizations, and foriegn sources. The resource file does not include information regarding records, slides, filmstrips, or motion pictures.

J.C.T.

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